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THE ANSWER

O F

4135. a
2.

JOHN BASTWICK,

Doctor of Physicke, *K*

To the exceptions made against his
Letany by A learned Gentleman,

WHICH IS

Annexed to the Letany it selfe, as Articles superaddi-
tionall against the

PRELATS.

*In the which there is, A full, demonstration and proof of the
Reall Absence of Christ in the Sacrament of the Lords Supper, with the vanity
and impiety of the Consecration of Temples Churches and Chapples,*

A L S O

The necessity of the perpetuall motion and circulation of worship
if men be bound to bow the knees at the name of *Iesus*.

This is to follow the Letany as A second part thereof.



PRINTED

In the yeare of Remembrance, Anno 1637.

THE ANSWER
OF
JOHN BASTWICK

Doctor of Divinity

To the exceptions made against his

sermon by A. K. ...

WHICH IS

Announced as a Lecture ...

... the ...

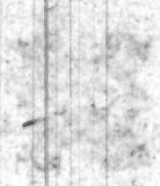
PART II.

In the ... the ...

A L S O

The ... of the ...

This is followed by the ...



PRINTED

In the year ...

THE SECOND PART OF THE LATENCY,
OF
JOHN BASTWICK,
Doctor of Physick.

WORTHY SIR

I Was sometime in a demurre, whether I should answer any thing or no, vnto the exceptions you made against my LETANY: and had I not indeed heard from many, that others also, from your speeches conceived something in it, might well haue been omitted, who by that meanes, began to haue a preiudicat opinion of my honest endeauours, I should neuer haue vouchsafed to haue giuen a reason of my proceedings in that behalfe, till I had been called in question. But in regard of that: I thought fit in the meane time, in a few words to signifie vnto you, that whatsoeuer you seeme to blame, as either fauouring of rashnes, or not so graue, was of purpose put in by me, and proceeded from no disguised distemper or vnadvisednes but from mature deliberation and very good reason.

And whatsoeuer you may thinke of it, I hope among equall Iudges, it can no wayes, hurt the cause of any honest men, nor procure trouble to me: my onely ayme and end being the honour of God and the King and the generall good of this Kingdome, Which I shall euer preferre before my owne life and well being. Nay had I neuer so many liues, I would willingly loose them all in the cause of either. Neither do I suppose any wise men, to be so shallow, that if I should handle a good cause neuer so weakely, or vnadvisedly, that the truth it selfe should suffer for my deficiency, or others fare the worse for my temerity. God forbid, that one mans fayling should any wayes proue fatall to all those that are innocent.

More charity I do conceiue yet dwels in the world,

then that the innocents should suffer with the delinquent.

But now breifly to summe vp what you obiekt against MY LETANY, OBLIGATION and EPISTLE to the LADY. You seemd to blame some three passages, as not so graue but comicall, others to hyperbolicall, and fauouring of some virulency: and in fine thinke, that some others will be questionable, as scandalous, and somewhat dishonourable to the diuine Sacrament of Baptisme, and the holy ordinance of Matrimony. To all which, I suppose among all rationall men, I shall find no great difficulty to answer, when I am called thereunto.

But in the meane time, by way of preface, I haue sent you the ensuing lines, in the which I shall tell you, and that vpon good grounds, there is no iust cause why any should blame mee for mingling *ioca serijs et seria iocis*; all scurrility and prophaneesse being avoyded. For there wants not presidents of this kind in sacred writ: that in the most graue and waightiest matters it pleased the Prophets of old to vse ironicall speeches, yea the holy Scriptures are full of them; But not now to enumerat many, let one at this time suffice to be specified. Where the Prophet deridingly bids. *Bals Priests cry aloud, for that their God might either be in a iourney, or a sleep, or talking with his freinds*. I pray was not this as deepe an Irony as any euer was, and that in a serious businesse?

But to speak no more of that, let vs looke into all the famous writers of all ages, and you shall find that many of them haue vsed this method. for the discovering and confuting of error, and haue more confounded the aduersaries of the truth in a pleasant and merry way, then with all the grauity they could

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uer vse. I dare say the Papists themselves will tell you that ALAGVNDE, that noble Gentleman did them more hurt with his *Beehive*. And two or three other such books, mixing and contempering mirth with seriousness, the the profoundest Doctor of that age with all the pouderosity of Arguments and solidest tracts.

Such delight change of writing brings, that even as the same meat dressed after a common maner, is not so pleasing, nor so delightfull to many, that know the diuersity of tastes; but cooked with some variety, as some time with tart, sometime with pleasant sauce, doth conciliate an excellent appetite: so the same truth, diuersly set out, and comming forth in a new fashion, and something merrily, makes more gazing after it, then if it were in an ordinary graue matronly habit, which vsually is not looked after. Neither was it euer more seasonable, then in this age, where there is such plurality of mutations in all things. Besides, a Writer must looke at the condition of the people, whose benefit he aymes at, the variety of humors, sexes and conditions, and must so order things, that they may please y^e most. If gravity please not, they may haue that which may make them merry. If seriousness on the other side & sobriety be prized, they may find no want of that neither, there being both the one and the other so mingled together, as they may take away nauciousnes and recreate the readers. And this indeed is the best way of writing, though nothing now a dayes can please all mens phantasies.

It was the counsell of the Fathers, to write with diuersity of style in the same faith, that the enemies of the Gospell, and errors might the better be opposed, and that the way of truth might the more easily be found out and falsity discovered; an excellent meanes of which, they conceiued to be the variety of styles and writing. And so dayly experience teacheth vs. It is with many men in our dayes as it is with those that are stung with the *Tarantula* in *Apulia*, who are cured by musick, and that not with euery sort of musick, but such onely, as at that instant pleaseth their humour, which the Musitian playes long many times before he can find out, or light vpon, and sometye can neuer hit it; so that many perish being sodainly stupified and benumbed with the poyson. But if the *fidler* strike vpon that string that pleaseth their Phantasy, then immediatly they dance and so continue till they fall downe out of wearinesse, then keeping them very warme & sweating them, when they haue got new strength that they begin to stirr againe, they likewise fall a playing the same lesson, and they dance afresh, and so by fits continue this exercise, till they haue sweat out all the malignancy and the venome: and by this meanes and this onely they are cured.

Euen so I say, in this age where there are so many stung with *Popish Tarantulas*, all sorts of musick cannot

please them to make them sweat out their Poisson of errors; for I playing formerly somewhat grauely, it delighted not their phansies, I haue endeauoured now therefore with a more merry lesson, to try if there be any way to purge that venome & to restore them to sanity of mind and body. Our Saviour Christ compared the men of his time, to a company of little children sitting in a market place, that although their fellowes had mourned vnto them, they neuer had condoled with them: and all though they had piped yet they neuer had danced, so attent they were to their fopperyes and vaine inuentions, that neither mercy nor indgments nor any thing could preuaile with them: And yet our Saviour ceaseth not still to vie all meanes to the bringing them to the knowledge of God and of themselves. And now to speak something to the matter in hand, and for my owne particular. You cannot be ignorant, that for these *three score yeares* and vpwrd there haue been *thousands*, that haue writ with all maner of grauity and humble lowlines calling for reformation, and yet nothing hath been listned vnto, but for their paines they haue beene Seuerely punished, and miserably vndone by the PRELATS.

As for my self, I neither medled nor made with them, nor their dignities, and notwithstanding out of their meere suspition, to the dishonor of God and the King, and our holy profession, they haue *ruined mee and all mine*, and I haue now layn in prison mourning these two yeares, and few haue lamented with mee I must confesse I had at this instant a humour of piping, to see if I can put any of my brethren into a mind to dance out of error, & sweat out the contagion and poison of *heresies* that are now drunk in; and if I shall seeme to haue been ouer pleasant, they will I hope dispense with it, when they know the occasion. You thinke that in my Letany I am too comicall, I conceiue that to be a mispition in you, for what I haue set forth is most true, and not fained, most of which I haue been an eye witness of, and can produce thousands to witness the same with mee. And were I a little comicall, I hope the PRELATS will not blame that in mee: For not long since they themselves, in an open Court of indicature in censuring one that writ against comedyes, testified their liking vnto them, affirming they allowed of Comedies, so the abuse were taken away (which is absent in mine) & withall sayd, that some of the ancient Fathers made a Comedy, which was renowned amongst the graue and learned.

Now if it be a thing commendable in the Fathers, I hope they will not blame it in their children, in the number of which I am *filius Ecclesie et patrum*: and especially when they allow them in both their Vniuersities, and before the Kings and Queenes Maiestie; & them allso made in the scorne of those they brand with the name of *Puritans*, to the disho-

OF IOHN BASTWICK DOCTOR OF PHISICK.

nor of their owne Christian profession, and to the exposing of it, in as much as in them lyes, to the scorne of the aduersaries; in so much, (if I haue not heard amisse) that Kings highnes and the Queene, to their euermlasting honours be it spoke; were displeased with it: and that the Queene should say, that if such affronts should be put vpon their Religion in her Country, they would not be thought worthy to liue. This I must confesse shewed a diuine goodnes in that most illustrious Princesse, and doth with all sufficiently demonstrate, that her Grace knoweth what belongeth, a little better to the honour of Religion then our greater Masters.

But be it as you suppose, as comittall as can be imagined, though in truth there be no such thing, with them and mature esteemers of things, I hope it will deserue no blame; If I should play a little vpon them, when they make it their dayly sport to fill not onely their stages, Courts of Iudicature, but their very pulpits with playes, against the most holiest Christians, yea the cheifest of all their pastimes are employed in scorning, mocking, and telling one filthy tale or other, which of purpose they themselves haue inuented against them, and all to make them odious amongst all men: and this is their iournall practice, yea I say they make their very pulpits stages to disgrace honest men, and their most holy profession, to the infinite dishonour of God, and the ruine of their brethren. I pray go to the Court sermons, and you shall see those SYCOPHANTS sometime bringing into their deskes Christ and the King on the one side, and the Iewes and the Puritans on the other. The King they compare to Christ in all things. The Puritans (as they terme them) they compare to the rebellious, disobedient and persecuting Iews: putting a reed into the Kings hand, in stead of a Scepter, a crowne of thornes on his head and the other accoutrements of scorne, vsing all manner of contumelies to his Royall Maiestie, and crying haile Master, when in the meane time they make but a scorne of his highnes, neither regarding him, nor his lawes; and yeilding no obedience to either. I beseech you Sir, what is this, but an interlude? If this be preaching, then Haman was a good Preacher: for he preached as good doctrine as these doe against the poore Iews, and sought not onely the ruine of one or some few of them, but the destruction of them all, as the Prelats and Preists of our age now doe against their innocent brethren.

For my part I must confesse, I haue often gone out of the kings chappel with admiration at the Kings most excellent goodnes, and that all the honest men in the kingdome had not long agoe been made a prey to their enemyes desire: for if one priuat man shall but conceiue a displeasure against an other, or heare but a sinister report of him, that he is not so well affected to him as he imagins, or that he is his enemy, there is forthwith, a violation of freindship

betwene them, and neuer a true reconciliation more to be expected: now if Kings had not more heroicall vertues in them of wisdom, patience, clemency, and forbearing, and if our gracious King were not a Prince of surpassing debonery, we should be as so many sheep vnto the slaughter, slaine all the day long.

Nay we haue all cause to blesse God for our Royall King, and to pray for the continuation of his life and happy raigne long among vs, and withall, that the Lord would put it into his royall breast, duely to looke into the intentions of those enemyes of all goodnes, who ayme not at the flourishing of his crowne and dignity but the ruine of it; and the true Religion, and to bring in a confusion both in Church and State for the better effecting of those devilish purposes, that no gunpowder plot could bring yet to passe.

But that we may a little looke back to this preaching of the Court Preists, and the comedy in it. Whereas they compared their bretheren to the rebellious Iewes, I could earnestly desire, that his Highnes and the Nobility would but seriously a little consider these mens proceedings and their Christian candor in it, and that they would examine them by the rule of truth and Iudgement, and then they should well perceiue, that malice and enuy, and not ripe and mature brotherly reason had dictated this calumniating ventosity to the, by which they make themselves preuaricators against God and men. Let them not therefore say, that those they brand with the name of Puritans, are like the Iews, but proue it. Wherein I pray haue they euer shewne their least disloyalty to his Maiesty, or plotted any thing against his life or dignity or impeached his royalty in any thing? has he not their liues, liberty and purses to the vttermost, yea aboue their abilities at his command? doe they, or euer did they resist his royall authority in the least thing nay in any thing? do not his seruants hale them to prison, take away their goods, driue away their cattle at any time, vpon any pretence, without the least reluctance? Let dayly experience then & the prisons convince this notorious calumination! wherefore then, are these abominable things acted against them in their pulpits, before King and Councell, the whole Nobility, and flower of the Kingdome? I know there is not one of these poore men, but would spend their best blood, abandon their wiues and children, and hazard their estates, yea all they haue, for the honour of his crowne and dignity, and that most willingly, and although they should be trampled vpon to death, would neuer harbour a disloyall thought against his Soueraignty; but as Iob sayd concerning God, if the Lord kill mee I will trust in him, so I dare promise in the person of them all, if the King should conceiue neuer so meanly of them, and of their allegiance were it to death it selfe, yet they would a thousand times rather die, before they would be found disloall

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disloyal in any duty, that King by right of a King, or by lawes of his Kingdome can either expect or challenge at their hands, or by any authority or Prerogative royall vindicat. How is it then; I say, that these *unworthy Priests* dare thus abuse the Kings royall cares, and so honorable an audience with such dayly false accusations?

What a damnable hight of impiety are our *profane Priests and Prelats* come to, to make the pulpit a stage and place to vent most seditious lyes in? and those for the incensing of the king against his most loyall Subiects? and that to make a diuision between the head and the members? the vnity of which, is not onely the glory, but the safety of a kingdome, which neuer flourisheth so well, as when there is a sweet harmony between the king and his people.

This is not to be Ministers of Christ, who is the king of peace, but of the deuill and Antichrist, so to preach. Looke vpon the first Sermon that euer was preached, after the natiuity of Christ, by the Angel to the shephards, it was a sermon of ioy and Peace, and of good tidings. Listen also the heavenly host, what a sermon they made in the theater of glory, in their praying of God, and you shall heare them saying, *glory to God in the highest and on earth Peace, and good will towards men.* And when the disciples, like the *Priests and Prelats* of our age before better information would haue had fire come downe from heaue to destroy those that would not entertaine Christ, he sayd vnto them, *you know not of what Spirit you are,* teaching all his disciples euer after by that Sermon to preach peace and good will, and not to incite to destruction, their auditors.

And indeed the Gospell is a message of peace, and the Ministers of it should teach peace and good will, and not warre, incensing and inflaming kings against their poore Subiects, and alienating the Subiects from their Soueraigne Lords and Masters. *Saint Tiberne* is a fitter Place & pulpet for such Preachers, then the kings chappell. Neither can there be any thing, wrir, spake, or done too seuerely against such sowers of sedition, and especially those that make the pulpit a place of it. The peace-makers haue euer been blessed by Christs owne testimony; but for such as are cause of sedition oppressio and warre in a common wealth, they are accursed. Christ the blessed peace maker made peace between God and men. Moses his seruant, he stood vp in the gap between God and the people, and made an attonement for the people. The Apostles likewise were all preachers of peace, and so are all their true Successors. But our *Priests and Prelats*, they preach warre, and make the Pulpet a place to act their lying comedies in, to the estranging of the king from his Subiects, and breeding in his royall heart sinister surmises against them, to the wounding of the poore Subiects hearts with greefe: when they see their King and ruler, the breath of their nostrils, whom they honour and loue better then their liues, to be

alienated from them. And that the Peeres and Nobles of the kingdome, should by their diabolically preachments harbour any euill thoughts of them. This I say wounds the poore Subiects hearts, and of all this lamentable misery are the *Prelats & Priests* the onely cause, by their dayly acts in their pulpits.

They haue diuerse parts in their sceane. Sometime they bring them in, as most dangerous and pernicious enimyes of his Highnes, making them worse then the *powder plotters*. And because forsooth there was a man killed his mother and his brother not long since, there must be a booke printed, that he was a *Puritan*, & that he did that facinorouse exploit, because they would not kneele at the Sacrament and howsoeuer there be sufficient witnesses to the contrary; yet that must goe for current, there must I say be a rayling pamphlet set forth against the whole company of those that feare the Lord, as if they were all of the same mold.

But had it been so, that a distempered man had perpetrated so foule a crime, through some deuillish temptation, that had made profession of religion; must it follow they are all such? Because Iudas was a Traytor, must all the Apostles be therefore condemned? Because one Courtier may be found disloyal to his Prince, therefore must all the rest be accused of the same wickednes? and because one merchant may breake and play the knaue, shall we say that all are such? good reason will make no such ilation. And yet this must be acted and preached before his Maiestie and that by a *Prelat*, that all *Puritans* are such: and a thousand such impieties are dayly layd to their charge. Yea what wickednes is there, that they are not dayly accused of to King and Nobles, both priuately and publickly?

I haue heard many Sermons at the Court, yet neuer did I heare any, wherein I saw not the *Puritans* brought vp, with one scorne or other, and some notorious lyes told of them. So that I wonder not that those poore men are thought so euilly of, though a most innocent and harmles people, as any liues upon the earth. For when the place of God it self, from whence truth should onely sound, is made a theater of lying and false accusations, no wonder that the Kings Maiesty and nobles of the Kingdome, haue a prejudicat opinion of them they call *Puritans*, when they expect nothing but truth and veritable narrations from that place.

In my yonger dayes (that I may in some thing relate my owne condition) I was bred in as great a hatred of *Puritans*, as any tender yeares was capable of, as it is well knowne, and thought those men not worthy to liue, yet knew not any of them; (our Country hauing then scarce two in it) neither was there a sermon perhaps in halfe a yeare thereabouts, and that read out of a paper booke, and halfe of it commonly was rayling against the *Puritans*. But when it pleased God that some of those, that spake euillest of

of them (through sursetting and excesse had brought themselves to languishing sicknes, and after to death it selfe) I say, when those men, in their greatest extremities, chose rather to trust them, yea and to preferre them, before there owne brethren and next kins-folks, and bequeath their children & estates into their hands, and then being also demanded the reason of such trust, and confidence in them, whom they had reputed the worst of men before, and most of all traduced and hated, they then openly declared themselves, and their opinion of them, saying that they were now dying men, and that it was now time to speake the truth, and that they in their hearts beleiued, they were the true seruants of the Lord, howsoeuer despised and contemned in the world, and withall they desired that their soules might goe the way that theirs went.

I say when I saw such a wonderfull change in these men, who were men many of them, of knowledge and vnderstanding in all religions, and some of them trauellars and courtiers, and that now on their death beds, they should giue such an approbation and so honourable testimony of those men, of whom they had in their prosperity spoken so maliciously, I being then of yeares of discretion, and better able to discern and iudge of things that differ, began more seriously to consider of that matter, and soe much the more studious I was, because I had in some sort, seene the vanity of all pleasures, hauing indeed been bred in nothing else. The right way then to find blessednes, was my onely ayme: which through Gods speciall fauour & benediction vpon my earnest endeaours, dayly reading of the word and holy scriptures, priuat duties, godly society and frequent hearing of the word, which is onely able to saue our soules, I found out, to the prayse and honour of his name be it spoken. And I then well perceiued, looking into the liues and manners of men, *that those that were comonly branded with the name of Puritans*, were the happiest, and that if any were eternally blessed, they were such of them as squared there liues in sincerity according to their profession.

And least that I might through an ouerweening conceit of some seeming blessednes in them, be mistaken; I contented not my self with home comparing of men and domesticall experience, but I resolved to seek out still a more excellent way if there were any; whereupon I went into forraine nations and liued among all sorts of men, and in the greatest Princes Courts, conuersing among all ranks and orders of them, and that many yeares, and amongst all professions, Courtiers, Soldiers, Scholars, citizens, merchants, and among all sects, of factions and religions, and examining all those in the ballance of Iudgment, I found none in life and death happy and truly comfortable, but those that are branded with the name of *Puritans* or at least those that liue and

die in their faith. And for my owne particular, to speake now my conscience, I had rather goe the way of the meanest *Puritans* that liue and die according to their profession, then of the greatest *Prelats* that euer liued vpon the earth; and this I speake in the presence of God: for of the ones happinesse I am as sure as the word of God is sure, and of the others I can promise nothing, hee liuing in rebellion to God all the dayes of his life, and his repentance not knowne vnto mee.

And notwithstanding I say all this, that these are such an holy people: yet are they made but the off-scouring of the world, and of all things, and brought vpon euery stage, and into the pulpit, *as first for ludibry by the Players Preists, and Prelats*, yea and in their Courts it is enough to ruine a mans cause, if his aduersary can but taint him with the name of a *Puritan*; but most especially are they vilely abused by the *Preists* and *Prelats* in their Pulpits.

Now I say, if it be lawfull in them, to make playes of honest men, and to faine what they please against them: I pray let it be lawfull in mee, in merriment to speake the truth of them, which as neare as I can, I will not transgresse. If some shall say, they haue not so great traynes nor so much adoe in their marching; I affirme, that at all tymes, *they goe more like Princes, then humble Ministers of Christ, and the Apostles Successors*, of whom we neuer reade, they came euer in coach or on horseback, but when Paul was mounted by authority; or that they had euer a seruant to attend them, much lesse such pompe and state: & yet one of them conuerted more soules in one day, *then all the Prelats euer did that euer I read of*: neither to speake truly, haue I heard of any they euer conuerted, but of many thousands they haue confounded. But now to the matter in hand because one of their abettors sayd not long since, that they had not such attendance as I accuse them of. I say, if they haue lesse company one day, they haue more an other, and whether they be their owne or others Seruants, when they are in their Company, be they the Nobles themselves, they are all their attendants, and the best of them most hartily glad if by their seruice they can please them, and we know it vsuall, that the denomination of the retinue is alwayes from the greatest, and they are sayd to be his followers. And I haue heard the pursuiuants themselves often brag of the greatnes of their Masters attendance, and in such ample maner, as I thinke the Kings Maiestie hath not commonly greater: and therefore that cannot be denied, which is dayly practised. And for their Seruants insolency I haue frequently both seene it and felt it. Now whereas you thinke, that it will not be will taken, *that I call Bishops, Preists and Deacons Antichrists little toes*; and in my LETANY desire deliuerance from them, and withall seeme to accuse them of incontinency, all which you thinke will be censured of vnadvisednes at least, if not thought

thought scandalous and punishable.

To this I answer, first, that by *Bishops*, I understand the *Prelats*, and by *Priests* their owne creatures; a generation unknowne in the Church of Christ: and by *Deacons*, the under *Priests* in this Kingdom, Officers of which the Scripture knoweth nothing likewise. For *Deacons* such as the Churches chose, and were allowed by the Apostels, they were men of gravity, full of Faith and the Holy Ghost, men of wisdom and good gouernment and honesty, and were the treasures of the faithfull and the Church of God, and distributed the liberalities of the Saints amongst the poore indigent and necessitated brethren. Now, I know neuer a *Deacon* in England either guilty of any of those Vertues before specified, or that was euer employed in that Office, or was thought fit to be trusted, with the treasury of the poore, or tooke the least care of them, who ordinarily they trample vpon and most reprochfully abuse with the name of rascality. So that such *Deacons* as I pray against, are *limbes of the Beast*, and the inferior order of *shauelings*, & such as ought to be spewed out of the Church, as profitable for nothing but the increase of wickednes.

And for *Bishops* such as God appoynted I honour them, and will mayntayne their dignity to the last drop of my bloud, so far I am from praying against such. Neither did I euer speake vnreuerently against the *Kings Bishops*, and those that were apoynted as an Order in the State, till they had in their open court renounced his authority, and run themselves by that, and many other notorious proceedings into a *Premunire*; and so had made themselves enemyes of his Prerogatiue royall, and delinquents against his Maiestie, and vnder his Highnesses displeasure, as by the Statutes of the Kingdome they are proclaimed to be, and by the defenders of their proceedings in their Ecclesiasticall Courts: who in a booke set forth by their common consent, doe conclude all those in a *Premunire*, that challenge their authority *Iure diuino*, as the Pope and clergie of Rome, which at this time they doe. And for your better satisfaction looke in the *Apology for proceedings in Courts Ecclesiasticall* (a booke made by the *Prelats* owne creatures) and in the first chapter, you shall see all the *Prelats* by their owne witnes in a *Premunire* and delinquents against his Maiestie in a high degree of contumacy.

And truly I thinke there was neuer such an affront put vpon regall dignity, as on that day I was censured; neuer such dishonour put vpon the Scriptures, by such as would be thought Ministers of the word and the *Bishops and Pastors of Christ*: neither were the Scriptures euer more blasphemously abused, then they were at that time in their open assembly. I shall breifly therefore tell you that dayes work, of which there is a thousand witnesses, as also of their impious words against the most sacred word of God and diuine oracles of holy writ, by all which, you will see, I haue good reason to call them **ANTICHRISTS**

LITTLE TOES, and to pray against them: for they are as Disperatly impious, & equally to be detested of all such as truly feare the Lord and the King: For if wee compare them together, there will no disparity appeare between them, they being every way as malicious against the word of God and his deare seruants, and as diamettrally opposing regality as *Antichrist himself*. But that all things may the more clearly be euenced vnto you, let mee tell you that dayes proceedings.

You must take notice, that howsoeuer, they had fained some triuiall articles against mee; they were all by the generall consent of the Court thought so poore, as they openly auerred they would not condemne mee for them; & so much the rather, because those that had sworne to them, were proued to be my capital enemyes, and also, in their depositions to haue sworne point blance one against an other, and like euill witnesses could not agree in swearing: therefore they onely condemned mee for my booke, which I writ in defence of the honor of Christ and his Kingdome, and of the Kings most excellent Miesties prerogatiue Royall and Supremacy, against the Pope and Popish *Bishops*, prouoked there vnto by a Papist; to which duty I was bound both by the law of God & of this land, & my speciall oath, all which I alleged at my barre: & furthermore added that in writing against the Bishop of Rome, I intended no such *Bishops* as acknowledge their authority from Kings and Emperors, but only those *Bishops* that usurp authority ouer Kings and Emperors and their fellow brethren and the Church of God *iure diuino*, and so I had prefaced in my booke, which also I openly read there.

And to speake the truth, I looked for fauour and assistance in this combat, from the *Prelats*; neuer suspecting that they would haue been my enemyes, for this endeauour, especially I hauing also, in that place alleged the Acts and Statutes establied by the publick consent of the whole Kingdome, in which it was ratified, that the *Prelats* haue all their authority and iurisdiction which they now exercise, from the King, as immediatly deriued from him, and to affirme the contrary, is to be ipso facto an enemy of his crowne and dignity. And as the *Prelats*, were an order establied by the King and state, I was so farre from opposing them, that I neuer impeached their dignity in the least thing in all the booke; neither would I euer haue medled with them, if they had kept standing; but they like the euill Angels out of pride, not keeping their first station, **BVT OPENLY RENOVNCING THE KINGS AVTORITY**, and affirming that Iesus Christ made them *Bishops*, and that the holy Ghost consecrated them, and that they were Princes and had their thrones and that before Kings, and all this *iure diuino*, by all which they made mee their enemy, they being delinquents against the King. And because I had retified, whatsoeuer I sayd in my booke by the word of God; they as they had before renounced the Kings authority

and barbarously reuiled mee for my paines, most impiously, likewise vilified the holy scripture, saying in their Sessions, that they looked for some great matter in my booke, finding mee so confident, but more diligently reading of it, they found nothing but scripture in it, which was the refuge of all Schismaticks and Heriticks: and that the Scripture could not be knowne to be Scripture, but by the Fathers: nor distinguished from the Apocriphe, but by the Fathers: nor the meaning of the scripture could not be knowne but by the Fathers, and because the Fathers as they sayd, were in their interpretation diuerse from mee (which notwithstanding is not so) therefore they condemned me.

But I pray are not all these blasphemous, popish, and damnable assertions, could worse haue been forged in the very conclaue of hell? Is not this I pray you to tell the Spirit of God to his face he lyes? & to teach an other way to heauen then by the Scripture? which Christ the Sonne of God sendeth vs to, and all the Prophets and Apostles, as to the instructers of the simple, and able to make the man of God wise to saluation, and perfectly furnished to euery good worke, and the which the Holy Ghost compares to a guide and a Lanthorne for direction, and a light to conduct vs in this our pilgrimage and peregrination through the errors of the world, and to keep our feet in the paths of truth? and with the Prelats this great and glorious light, this Scripture must be so obscure, as it must be inferior to all things, that haue a power in themselves to declare & demonstrate their owne nature, as fire to be fire, gold to be gold, light to be light. But the Scripture onely that can not be knowne but by the helpe of others, to be the word of God, it cannot be the word of God without the Fathers, and their interpretation of them: for the Scriptures themselves they are the onely refuge of Schismaticks, the cause of all errors, and that that commeth confirmed and proued onely from Scripture, is euer to be suspected with the Prelats. O BLASPHEMY, yea the booke that hath nothing, but Scripture, must be adiudged to the fire, and the author of it giuen ouer to the Devil, fined a thousand pounds, and censured to pay the costs of suite, and be debarred of his practice, & onely support left for y releife of his distressed family, to the vtter vndoing of him his poore wife and children, and all this forsooth because there was nothing but Scripture in it. O HORRIBLE impiety! The truth is, howsoeuer they seemed to condemne it; because it had nothing but scripture that was not the occasion, but the very cause was, because I writ against the Pope Father Antichrist such correspondency there is now betwene the Pope and the Prelats, that one cannot write against him, but the Prelats say by and by that they are meant by it. The Grols!

You know that among the Papists, if any of them hold but any one tenent of the Protestents, as that there is no Purgatory, beside the blood of Iesus Christ: or that there are no sinnes in their owne nature veniall: or that the Scripture is sufficient of it

selfe, with our traditions: and ought to be the sole rule of life and doctrine and the onely Iudge of controuersies: or that the Pope is not Christs Vicar, nor Peters successor: or that Christ is not corporally present in the Sacrament of the altar as they call it, for any of these assertions, or any other of our tenents he is forthwith condemned for an heritick, and burnt at a Stake, as dayly experience teacheth vs. Nay it is a common thing amongst vs here in England, let any man hold but any one tenent, of any sect whatsoever, be it as they terme them, Brownists, Anabaptists, Antinomians, though in all other things he agree with the Church as they call it: yet he is forthwith adiudged & condemned for such an one. Yea let a man refuse but to eate bloud, or Swins flesh, though in all other things a good Christian: by and by they condemne him for a Iew:

I say then, if for any one tenent among the Papists a man may be condemned for an heretick, and suffer for it: and if by the Prelats likewise, for any one opinion differing from them, that same sect holdeth, one may be iudged and condemned to extremest misery as a Brownist, Anabaptist &c. I say then, by farre more excellent reason, one may conclude, that those that hold so many damnable Popish opinions, and tenents as the Prelats doe, and defend them in their open Courts, that they are Papists; and so they are indeed and to be detested. For they mayntayne and set vp Popery, and Papall Iurisdiction, challenging their owne authority to be *iure deusino*; and the Pope doth no more. They likewise trample vpon the scriptures, as a thing of nothing, accusing them of obscurity and imperfection, and will not admit the Scripture to be Iudge of Controuersies. The Pope does no more. And withall hold the Synagogue of Rome to be a true Church: and not so much, as to haue had the suspicion of error in any fundamentall points of religion; and all this I say in their open Court, and the Pope doth no more, to the making of the King and his Subiects all Schismaticks and hereticks, to the infinit dishonour of God and the King; and to the eternall disgrace of King Iames of famous memory, a Prince for knowledge and wisdom y gratefull that euer was, saue Salomon: and for learning, renowned through the extremest parts of the whole vniuerse, of whom I dare say thus much as a Scholer, because I know something in that art: for which I should excessively haue honoured him, had he been but a priuat man, much more a King, and withall, my Soueraygne, whose dignity I will neuer see trampled vpon, though I suffer for my loyalty the whole fury of the Prelats and their Confederats. I say therefore I dare say thus much of that renowned King, that for learning & Scholarship, all the Prelats in England mouelled into one heape, or plastered together into one lump, are not worthy to be named the same yeare that his excrements are mentioned: and yet notwithstanding,

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ding, these vnworthy fellowes, do not cease in their open Courts, and in euery stinking pamphlet set forth by their authority to abuse this famous King: WHO IN HIS APOLOGY, TO ALL CHRISTIAN PRINCES (which is well knowne to the learned) as defender of the faith, maintaynes the doctrine of the reformed Churches in his Kingdomes, and dominions, to be the onely true doctrine: & the Popish to be erroneous and abominable: and with inuencible arguments, and that many, *he proues the Pope to be Antichrist*; and exhorts all Christian Kings and Princes his brethren to cast off his yoke: demonstrateth likewise yea euidently euinceth, *that Rome is the whore of Babilon*: and in many of his learned writings, he continually, like himself a defender of the faith, opposeth all the Romish impious tenents. And all that I now say is well knowne to all men of vnderstanding.

Now I pray take notice of the PRELAT OF CANTERBURY'S ARROGANCY, and of all his fellowes. The King as defender of the faith, teaching vs both by his life, and doctrine maintaines and proues, **THE POPE TO BE ANTICHRIST, AND THE CHVRCH OF ROME TO BE THE WHORE OF BABILON**, and earnestly exhorts all Christian Princes to come out of her. And the Prelats in their Court, *affirme that the Church of Rome is a true Church*, and neuer had so much as a suspicion of error in fundamentall poynts of religion; and in *putrid pamphlets* set forth by their authority they confirme the same, and that the Pope is not *Antichrist*. Is not this damnable impiety against God and the King, & preiudiciall to the saluation of thousands, & maintenance of the Papists in their *diabolycall doctrine*, and the making of many poore people at their wits end: not knowing which way now to take, for the sauing of their soules? and withall yeilds and ministers (to my knowledg) many arguments vnto the Preists and Iesuits of seducing the Kings Subjects and to peruert and mislead the people; and keeping of the seduced in error and disloyalty to their King: when they shall heare our Fathers the Prelats to proclayme the synagoge of Satan Rome it self to be the true Church and that she neuer had so much in her, as the appearance of error and that saluation may be found and had in it. And yet royall and learned KING JAMES ABSOLVTLY ASSEVERES, NAY VNANSWERABLY PRO- VETH, THAT THE POPE is ANTICHRIST, AND ROME THE WHORE OF BABILON, AND THAT SALVATION CANNOT BE HAD IN THAT CHVRCH: and in the same faith he liued and dyed: and in the same our gracious King Charles was bred and educated, and hath in two seuerall declarations after § 39. Articles: & of the dissolution of the Parliament pag. 21. 24. *Protested before God and all his Subjects, that he would neuer giue any way, to the licencing or authorising of any thing, whereby any innouation in the least*

degree may creep into our Church: nor euer conuiue at any backsliding to Popery. And that it is his hearts desire to be found worthy of that title, which he esteemeth to be most glorious in all his crowne, Defender of the faith.

Here the King protests he is of the same faith his father was, & defender of the same, and that he will neuer licence, nor authorize any thing that tends to innouation, nor neuer conuiue at any backsliding to Popery. And who is he, worthy the name of a Subject, that will not take his royall word? by which he hath declared himself to be of his royall fathers faith, and a defender of the same: and that was that the *Pope was Antichrist and the Church of Rome the whore of Babilon*. And yet the Prelats and their complices, that vermin, to the dishonour of both these famous Kings their Lords and Maisters teach the contrary, and punish those seuerely that defend and maintaine the same faith, they professe themselves protectors and defenders of, trampling vpon regall dignity in their Courts, and abusing Princely clemency.

It is worth the looking on, to see, the pride of the Prelats, in setting the Kings picture ouer their dresser, in the *high Commission Court*; for, they haue placed his Highnes standing, with his hat of before their worshipp, like a delinquent; his Crowne and scepter layed low, as the poore Emperors and Kings were wont to stand before his impiety, the Pope, when they were cited to his Courts, of which storyes, you may reade many in KING JAMES HIS APOLOGY, to goe no farther; and in this very maner, haue they set vp the portrait of our renowned King. And the very intrinsecall marry bone of the matter is, they trample vpon his imperiall dignity, while they seeme to honour him, with whom they make themselves in the meane time checkmates: for they say, *they were before Christian Kings, and had their thrones, and that they were not beholding to him for their honour and dignity of Episcopality, for they were iure diuino, that they were.*

Now, what is it to trample vpon the Kings Crowne and Royalty, & stamp his lawes vnder their feet, and to backslide to Popery, and to bring in innouation, if this be not? But concerning innouation afterwards.

In the meane time, by these damnable proceedings, they manifest sufficiently, *that they are Antichrists little toes*: for they are very Popes themselves; and whatsoever can be sayd of the Pope, may be spoke of them. I will therefore, for the more cleare elucidation of this matter, in a few things breifly here compare them together. For howsoeuer one may be a greater Pope then another: as one King may be greater then another: yet they are all Popes, and pernicious enemyes, to God, the King, and the whole Church of God. But now to the matter.

The Pope writeth himself Father, so do they write themselves reuerend Fathers. The Pope sells
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fin for mony, so do they, as the whole kingdome, and their Officers can well tell; and doth nothing without mony, so do they. The Pope forbiddeth marriage and meats, and which Paul calleth the doctrine of devils, so do they in the same maner, whatsoever they pretend. The Pope commandeth superstitious idoll dayes to be kept and observed, contrary to the commandements of God, and punisheth the neglect of his Commands more severely then the breach of the waightiest lawes of God: so do the Prelats; as their Courts can witnes: yea and command men and compell them as the Pope himself, to breake the commandements of God to observe vaine and impious traditions. The Pope selleth Licences for meats and mariage, the Prelats doe the same. The Pope selleth nonresidences, pluralities, trialities, totquots, the Prelats doe the same, to the starving and ruining of the soules of men. The Pope ruleth and governeth the Church, by the cursed Canon law, and Popish excommunications, the scalding house of conscience, the Prelats doe the very same; and the breach of their stinkingest Canons, is more deeply punished in their Courts, then the violation of all the lawes of God and the King. The Pope preferreth his Ceremonies, and traditions above the word of God. The Prelats doe the same, as daily experience teacheth vs. The Pope maketh his Seruants or Priests by his owne power, without the consent of the people, and intrudeth them vpon the congregations without either their knowledge or liking, the Prelats doe the same. The Pope persecuteth all godly Preachers and people, that preach the Gospell in the purity of it, and desire in sincerity to serue the Lord, and would bring their brethren to the knowledge of the same, and to the purity and truth of the Apostolicall Churches: the Prelats doe the like; as the whole Kingdome knoweth well, and the gaoles and prisons daily witnes and the silencing of so many learned and painfull Ministers. The Pope appoynts his Priests to stand at the altar with the Deacon apperrelled with his foppish and player-like accutriments, those Babylonish garments, and to cry out *Dominus vobiscum*, the Deacon and Subdeacon with all the rest of Bachel Priests answering him as lowd as they can; the Bishops doe the same, sauing onely that it is in English. The Pope commandeth adoration at the Sacrament, crossing of children in baptisme, demanding of the new-borne babes, if they will forsake the Deuill and all his works &c and esteemeth the Font more holy then other places; inioyneth likewise purifying of women, and a thousand such like costly and chargable vanities which were tedious to relate: and all these and more then these doe the Prelats in like maner, in all which, their Antichristian authority with their Popish practices are sufficiently manifest: so that there is little or no difference betweene Pope and Prelats. And all authority of doing this, they arrogat vnto

themselves *iure deuino*. Limbes therefore they are of Antichrist, from whom doctor Pocklington gloryes, that they are lineally discended: in his impious pamphlet *Sunday no Sabbath*, pag: 2. and 44.

And if it be so, that they be lineally descended from that good race, we may neuer promise vnto our selues, any comfort from them: or to the King or Kingdome true peace and security: but may iustly looke for miseries one after another, and extreme calamities. For King James sayes of that generation, that they are the frogs that came out of the bottomles pit, and are of the nature of amphibie, that liue in the water and vpon the earth, seeming to be Church men, and yet are intermedling with States affaires, and indeed troubling the whole world, and all common wealths where they dwell, or haue any place and authority, as all the Christian world can witnes, which is now drowned in bloud, that they haue been the onely originall of: and such a gender of filth that great frog left behind him here when he was droue away, that there hath such a brood of stinking polwigs rose from that, as euer since, the very earth and aire hath been so putrified with them, and the very fountaines of liuing water so corrupted, as Egypt it selfe was not more stinched with the noysomenes of them then we haue been with the continuall bane of these in our nostrils, in so much that they are now lothsome to God & men and dangerous to vs all. So that the duty I beare to my Soueraigne Lord the King, and the loue I haue to the happy flourishing of this Kingdome and the good of the Church, hath made mee cast away all feare, and speake the truth, which when I doe, I cannot but say, the Prelats are the most wicked, prophane and unconscionable men that liue vpon the earth, and inferior to the Pope in no impiety, but rather transcending him, in regard of their knowledge, which the Pope wanteth, and also in that he neuer yet forced any man to prophane the Lords day which they doe: But more of this afterwards in our farther paragonating of them together.

And truly in regard of what King James hath taught his subiects in his diuerse books & writings and of our gracious King his Declarations, that he will neuer authorize any thing that tendeth to innovation in the least degree, I cannot but from my soule detest the Prelats, as the greatest innovaters that euer were in the world, of which practises all men know the danger, as that they haue many times been fatal to Kingdomes and Republicks, and euer perillous, if they were not from worse to better, which then all reason doth allow of. And therefore it hath euer been so strictly looked to in all Countries, & provided so against by as many Statutes and decrees and wayes of punishment as by the wit of man could be deuised, and especially in this Kingdome singular care was had by the Governours, and whole State, that all occasions of revolting back againe to Popery might be prevented, & euen as the Lord himselfe once tooke order, by many causes.

to the people of Israel, and by speciall prohibitions charged them not to returne into Egypt, for he knew well, they had still a lingering after the flesh-pots & Onions, (so I say, our rulers and the whole common wealth assenting vnto them (as if the Statutes and records be searched you shall find) had such a provident care neuer to returne backe againe to that *Romish Egypt*, that there was speciall order taken, not onely about greater matters, but euen about thy very standing of the Communion table, and it was by publick consent appoynted to be placed in the midst of the Church, that every one might see the whole administration of the Sacrament and the actions about it: And order likewise was taken, that altars should be beat downe and remoued out of all Churches.

But in this Age, tables are turned againe into Altars in many places, and set alterwise euery where, a new way of *ushering in Popery* being now found out. And howsoeuer by the same wisdom, and common consent, and speciall statutes and lawes it was ordered, that no authority Ecclesiasticall should be exercised in the Kings dominions in their owne names, nor no Courts held but by the Kings sole authority, and all this for preuention of *backsliding to Popery*: yet the Prelats against these speciall decrees and statutes, keepe Courts make sommons, and alter all things by their owne authority, as if they were absolute Princes, & without any dependency, to the infinit dishonor of his Maiestie, the molestation of his subiects, and troubling of the Church of God. And howsoeuer, it was decreed that all those, that should *iure diuino* challenge a superintendency in the Church about their brethren, were *ipso facto* in a *Præmunire* and under the Kings indignation and high displeasure: yet the Prelats in their open Courts do challenge their jurisdiction and authority *iure diuino*, and punish those with seuerer censures that deny it. And howsoeuer I say againe there are many more statutes, yet in force, that prouide against *innouations*, with the Kings declarations, yet our Prelats violating them all, dayly bring in *innouation*, not onely to the troubling of the Kings best subiects, but to the putting of them to infinite expenses in the execution of them, and for the bringing in againe of *Popery* and superstition and all abomination, and in as much as in them lyes to the ruining of this flourishing monarchy and kingdome.

All which wicked proceedings, with the bringers of them in, we ought to detest, as we feare God and the King, if we will listen vnto Solomon, who in the 24. of the Prov. ver. 21. 22. thus sayth. *My Son feare thou the Lord and the King, and meddle not with them, that are giuen to change, for their calamity shall rise suddenly, and who knoweth the ruine of them both.* So that we see, both diuine and human wisdom, haue allwayes prouided against changes and innouations: as being most dangerous and perillous to a state and

that made our gracious King in his declarations set forth his mind so clearly as that he would no way allow of it. Notwithstanding all this, the Prelats are mightily taken vp with nouelties and *innouations*, so as they haue troubled the whole realme by them, ruined and trust out all the most painfull and diligent Ministers, to the vtter vndoing of them, their poore wiues and children, and the starving of the soules of the people, and the perishing of multitudes of families of those good subiects, that durst not meddle with them in their dangerous and deuillish proceedings, and made many thousands fly the country, and more ready to depart, not knowing where to liue free & quietly for them in the whole kingdome.

And it is now come to passe according to that of Solomon Prov. 30 ver. 21. *For three things the earth is disquieted, and for foure, it cannot beare, for a seruant when he reigneth, and a foole when he is filled with meat &c.* So that the domineering of seruants hath euer been the disquieting of the whole land where they are: for when they are filled with meat, like the euill seruant in the Gospell, because his Master delayed his coming, fell a eating and a drinking and then a beating his fellow seruants: euen so the Prelats they liue of the fat of the earth, pamper and cram themselues, faring deliciously euery day, and then they fall a beating of vs their fellow seruants, and vse vs most vhumanly, more like beasts then men; and this is and hath been the very practice of *Antichrist*, which they now take vp: and therefore in all these respects I may safely conclude they are limbs of the beast and none of Christs Ministers nor the Apostles successors, but the very offspring of *Antichrist*, and according to Pocklington lineally descended from him: which if you would please with a more serious deliberation to waigh, and parallel the *Popes* and their proceedings a little more narrowly together, it would yet more euidently appeare: such a sweet harmony you shall find between them in all things.

Let vs looke therefore vpon the charge, that Christ in the last of Mathew gaue vnto his disciples, and in them to all succeeding Ministers of the Gospell Ver. 19. 20. *Goe therefore (sayth hee) and teach all nation baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to obserue all things whatsoeuer I haue commanded you: and lo I am with you alwayes: euen vnto the end of the world.* Here then we see the whole office of the Ministers of Christ, is to teach and administer the Sacraments, not to domineer ouer their brethren. Secondly the restriction and limitation of his Ministers teaching. They must not teach the people what they list: but they must teach to obserue all things whatsoeuer Christ commaunds, and nothing else, not their owne phantasies and foppist superstitions, and vaine and idle ceremonies. And thirdly for their comfort in so doing

and teaching, he promiserh vnto them his perpetual assistance and blessing, and that euen to the end of the world.

I pray let vs now se, whether the Pope or Prelats haue learned this lesson well or no, & whether they haue imitated the Apostles in so teaching. All Christs true Ministers are teachers, no Lords nor beaters, euer carefull to dispense vnto the people committed to their charge, the food of their soules, the word and Sacraments, they goe and teach all Nations. The Pope and Prelats they goe beat and silence all Nations: they will neither teach themselves, nor will let others teach. And this is their dayly practise, as the whole world knoweth well. Neither can the Pope or Prelats deny it. Are not these therefore Antichrist littletoes, and to be prayed against thinke you? but not to speake now more of that.

Now come to the limitation or restriction. All the true Ministers of Christ, teach the people to obserue that onely which he hath commanded, neither ought they to teach otherwise: or the people to heare or obserue otherwise, though an angell from heauen should bring it: for they haue all a special command not to be wise aboue that which is written, and not to preach a diuerse doctrine to that they haue been taught. And in the 2. of the Colossians the apostle is very large in instructing them to beware of all will worship, and to take heed of all such as vnder the pretence of deuotion, intrude vpon the people their owne superstitious inuentions in the worship and seruice of God. And the same Apostle warnes the Corinthians, *that in Gods worship they should not become the seruants of men*, who ought not to prescribe how to serue God: in regard, that hee himself by Moses, the Prophets, and in these last dayes, by his sonne Iesus Christ, hath fully taught vs how to worship him. And Christ himself, rebuked the Scribes and Pharises for bringing their owne deuices into his Seruice, openly teaching all his auditors, that *those serue him in vaine that worship him after the precepts of men*: and for our direction sends them vnto the word, saying, *search the Scriptures for they testify of mee, and in them you thinke to haue eternall life*. And this word Paul commands, should dwell plentifully in vs, and sayes that if we walk accrding to the rule of that, the peace of God shall be with vs: and Saint Peter for our comfort, bids all Christians haue recourse to it, *for it is a light to guide vs through the darkest errors of this world*. And saint Paul, Ephesians 4. ver: 11. 12. 13. 14. setting downe the reason and end why Christ gaue some Apostles, some Prophets some Euangelists, some Pastors and teachers, saith, *that we henceforth be no more children tossed to and fro, and carried about with euery wind of doctrine, by the slight of men, and cunning craftinesse, whereby they lie in wait to deceiue*. By which place, it is sufficiently manifest, that they haue giuen and left vnto the Church a sufficient rule

of direction to be guided by, and that to swarue from it, is to be like *little children tossed to and fro*. Now then, if Moses, the Prophets, Christ and his Apostles commands be to be obeyed. Ministers and people are the one to teach and the other to heare and obserue nothing, but what Christ commands; and either to teach or to obey contrary, is open rebellion against God, and pernicious to them both. This you see is the restriction. The word and command of Christ must be the rule, and nothing els. *Yea an angell from heauen is not to be heard, teaching otherwise: nor one rising from the dead*. Abraham sends them to Moses and the Prophets: *the word of God: and that onely is able to saue our soules*: and that onely must be the rule of teaching and obeying.

Now I pray to leaue the Pope a little to come nigher home. Heare the Prelats teach and their shauelings, when they preach euen in the Court it selfe? Scimme of first the froth of human wit, I meane their vaine and vnprofitable florishes. take away their superstition and will worship taught there, to say nothing of Popery, Arminianisme, and Libertinisme. Pare away their raylings against the power and life of religion, and the generation of the iust. Remoue also, the flattery of them, not far many times from blasphemy, and able to bring a curse rather then a blessing vpon our gracious King. I say remoue all these things away: and you shall see that very little of the word, will be found and the commands of Christ, in their teaching, or any thing that tends to soules conuersion, the reproofing of vice, and beating downe of sinne, or building vp of men in their most holy Faith, or for the more enabling them to the true worship of God, or for the leading of a pious life.

And to say no more of them, looke through the whole Kingdome, and in most places you shall find no sermons at all, but deuised seruice set vp in place of preaching, an absolute neglect, yea contempt of Christs command who sayes *Goe preach or teach*: they say goe say Seruice and read prayers. Infomuch, that Cholmny a Patron of Rome writing in defence of that Synagouge, against learned and reuerend Maister Henry Burton: who in his answer to him againe, Babels no Ezechel, gaue her such a blow, and so coniuerted downe that Cacodemon, that Cobler and tinker of Babel, that she will neuer be able to outgrow it, nor he to rise againe or put pen to paper, I say Cholmny, in the magnification of the goodnes of the Church of Rome, and setting downe her priuileges, affirms that she was better provided for of teachers and for preaching then the people of Wales here among vs. A fine commendation I promise you of England. But let this by the by be spoke to the immortal honour of our Prelats, that haue silenced all y preaching Ministers in those parts & diuerse other: & he that sayd this may be beleued, for he was one of

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the Prelats Sychophants. Lamentable it is I say, to see through the whole Kingdome how little teaching there is.

But I pray when they teach, what teach they? they teach for the most part, *prophanation of the Lords day, Arminianisme, obedience to the Church falsly so called, human traditions, obseruation of idle dayes and times, setting up of Organs and piping, abstinence from meats and marriage, whistening ales and May games, Festiual times, the obseruation of ceremonies and the canons of the Prelats, to bow and cap and make a curtsy at the name letters and Syllables of Iesus, to crouch to the altar, and cringe to the Communion table, to turne their faces to the East, to stand at the Creed and Gospell, to kneele at the reading of the ten commandments, to take notice of all those that pisse against Churches, and that carry any burdens through them, and to present them, to beat downe the pews and stooles to make way to se the altars, to come up with reuerence to the cage and to worship the bread and wine, to set the table altarwise to see their children be signed with the signe of the Crosse, and that women come in decent carchets when they are Churched, that the Surplice be cleanly and neatly whashed, and that it be dayly put on, as also the hood, that they marry with the ring, and that they be all reverently vncouered in the Church that holy place, and that they leane not on the Communion table, nor write on it, nor lay their hats nor books on it, and a thousand such like fopperies and vaine inuentions are there vrged vpon the people, all which things notwithstanding Christ neuer commanded, and yet they are more strictly preached and vehemently insisted vpon, and vrged, then the obseruation of any of Gods commandments, or of any holosome or sauing doctrine, and to speake the truth, most of their preachments are about these fooleries, which Christ sent them not about: and it is well knowne, that the neglect of the meanest of these idle ceremonies, is more seuerely punished in Minister & people, in their Courts, then the preuarication of the whole law, as by woefull and dayly experience we are taught. Neither can any man deny what I say to be true. So that religion now consists in nothing, but in ceremonies, outward obseruations, munchy tricks, and the preaching of the Preists and Prelats is nothing, but downe with the Gospell and up with Popery as fast as may be: deplorable indeed are our times, and great contempt there is now of the Gospell, and vshering in of nouelties and innouations. I beseech you what could be done more at Rome? But if I should run through all, whereas I thought to haue writ but a few lines onely. I should make a volume, and too much weary you.*

Yet I must now craue pardon, in one thing more, that you would giue mee a little liberty, and soe much the rather, because it is a matter of great consequence, and the cause of all *superstition* all most and *idolatry*, and the occasion of the greatest breach of vnion amongst Christians, which was giuen and appoynted by Christ him selfe, for one of the grea-

test ties and bands of concord loue Charity and peace among them: and that is the *Supper of the Lord*, which was the *deuills craft and subtilty* so to bring things about. Let vs now see in that, what Christ and the apostles did and taught concerning this mystery (whose example we haue precept to imitate) and what the Pope Preists and Prelats in our Age doe in it: and what mischeife hath come vpon the Church of God, by the leauing of Christs and the Apostles example and following *Antichrist* and his disciples.

First therefore to speake of the gesture. It is sayd that Christ and all his apostles in the celebration of the supper sate; So it is in the originall, and so in all translations that euer I yet read: and most cartaine it is they vsed a table gesture, but whatsoeuer it was, that was then in vse, whether leaning, lying, standing, sitting, kneeling it was not: and that all men that euer I conferred with about this, or euer read, accord to. Now the Pope and the Prelats haue altered this gesture, and bring in kneeling, a posture of adoration, a strange innouation, and a gesture that neuer was vsed at the celebration of any Sacrament. And truly in my opinion, it is a great temerity among Christians, to leaue the ordinary examples of Christ and his apostles, and follow extraordinary of *Antichrist* and his disciples: especially when we are commanded by Paul himselfe 1. Cor: chap: 11. *to be followers of him euen as he is of Christ*. And this in the very chapter where he speaketh of the institution of the supper of the Lord. And in the fourth to the Philip: the apostle sayth in these expresse termes, *those things which yee haue both learned, and receiued and heard, and seene in mee, doe: and the God of peace shall be with you*. Here the example of the Apostle is set before vs, and peace promised vnto vs, if wee imitate him in it. Shall we therefore leaue the example of Christ, and the Apostles in the gesture of receiuing and administration of the supper of the Lord, and take vp the example of *Antichrist*, from whom we ought to be vnlke in all things? And to speake the truth, kneeling of all other postures least agrees to the action of a supper or a feast: neither was such a gesture euer vsed in ordinary or extraordinary feasting. Let vs look back to all the Sacraments likewise of the old Testament the *Passouer* it self, which where the same with ours, for the apostle in 1. Corinthians 10. telleth vs that they in them eate the same spirituall meat and drank the same spirituall drink, that wee doe in ours, there was in them all, a heauenly holy banquet and refreshing, and Christ was as really there present as in ours, and as great a preparation was to be made there and as great reuerence to be vsed as in ours, and there was but this difference in them, that the one set forth Christ to come and to be crucified, and the other set forth Christ now dead and rose againe and in heauen: but I say for the substance, they were all

all one, and the belceuing Israelits were as really made partakers of Christ and all his merits in their Sacraments as we in ours: and he as *really present there as in ours*; and yet I say they vsed no posture of adoration in it. neither was that *gesture* euer vsed in the administration of *Baptisme*, where Christ is also as much present as in the *Lords supper*, and that Sacrament also was honoured with the *visible presence of the holy Ghost*, and the voice of God the Father the greatest miracle that euer was, and the *most certaine reall presence that euer we reade of in scripture* was in that; and this also is such a Sacrament, and of such necessity, as without which the aduersaries say there is no saluation, neither can they deny but Christ is *as really present there as in the supper*: yet this sacrament is administred by all the aduersaries themselves standing, without the posture of *veneration*, and yet they dare not say they baptise vnreuerently: why then I beseech you do we vse a *gesture* of more reuerence at the one Sacrament then at another? when they are equally to be reuerenced? or why should we leaue the example of Christ and his apostles in the one and follow *Antichrists*? this I must confesse I see no ground of neither in reason nor in Scripture.

I haue read that when Gods owne Ordinances came to be abused to *Idolatry* they were then abolished, and it was *well pleasing vnto God*. And I am fully perswaded if that kneeling had been the *gesture* in Christs time, in their ordinary repasts and meales and that Christ himselfe with his Apostles had kneeled in the receiuing of that *last Supper*, yet if afterwards, it should haue been abused to idolatry and haue giuen an occasion of much dishonour to God, and scandall to the bretheren, I say I am confident, it would haue been well pleasing vnto the Lord to haue left it and vsed another. But when neither Christ nor his Apostles vsed this *gesture of veneration* in receiuing of the *Lords Supper*, and it hath been an occasion of great *Idolatry*, yea the greatest that euer was, and is also a cause still of infinite dishonour to God, and scandall to the weake and strengthening to the wicked idolaters in their courses, I affirme and that vpon most excellent reason that *this gesture ought now to be left*, and declined in the celebrating of that holy Ordinance. But it hath indeed euer been the policy of the deuill to corrupt the best things. He laboured first to bring the people to a profanation of this ordinance, and whereas they met together, to reioyce in remembrance that Christ dyed for them and was risen againe to free and deliuer them from death, they in their reioycing began to exceed moderation, and to dishonour God in the abuse of his creatures. Saint Paull therefore to preuent this, writes vnto them, reproues them for this so great abuse, and tels them that such disorder brought a Iudgment vpon them rather then a blessing, and wished them to examine

themselves, and to take notice that it was an ordinance of God himselfe: setting forth the death and passion of Christ and the great deliuerance they had by it from the captiuitie and slauery of sin and Satan: and that as they were redeemed by his death and sufferings from that seruitude, to be the seruants of Christ, and not to be any longer at the slauery of the Deuill and to doe his workes, by disordering themselves, so they should prepare themselves & remoue wickednes out of their hearts and actions, & should come with true thankfulness vnfeined faith and true loue towards God, charity towards their neighbour, & with all sanctified affections vnto his holy ordinance, so they might procure a blessing vpon themselves by it and not bring downe iudgments vpon their heads by their inordinat carriage there. and this was all the Apostle aymes at in that chapter, must we therefore by and by think, because the apostle reproues them of *irreuerence and disorder*, therefore he doth licence *Idolatry* and the worship of the bread and wine? as we say in our comon discourse there is a difference between staring and starke mad: so there is a great deale of difference betweene reuerence and *Idolatry*, the one is by the Apostle indeed in this chapter commanded, the other in the tenth chapter as highly displeasing vnto God, is abominated.

But I would very faine know of our great Masters, what they thinke of Christs and the apostles *gesture of sitting*, where they reuerent or no, I demand? I hope they will not say, *vnreuerent* will they then presume to be more reuerent then Christ and his disciples? *away with such hypocrisy and abominable blasphemy*! then we well perceiue that there may be reuerence in the Sacrament where there is no kneeling. And yet these *hypocrites* call it *vnreuerent* setting vpon their *tables*, and make it an article in their Courts for the vndoing of many thousands, a damnable wickednes against God and their bretheren. And without all doubt, Paul that reuealed the whole will of God vnto the faithfull, and in setting forth vnto the Corinthians the institution of the Supper of the Lord as he had receiued it from Christ himselfe, & now reprouing the also for their vnreuerent comming vnto it, and profanation of that holy ordinance, if *kneeling* and *bodily veneration* had been a gesture fit for that action and would haue made more for the reuerent receiuing or the honouring of God in it, he hauing now so good an opportunity, would haue put them in mind of it; nay he would haue inioyned them to haue vsed *kneeling* allwayes in receiuing, vnles we will thinke, Paul was not so carefull to prouide for the reuerent receiuing of the Sacrament, as *Antichrist* and his disciples which were rashnesse to imagin. But of *kneeling* there is *altum silentium*, not a word, the apostle leaues them still to their table gesture forewarning them onely of prophaneesse and inconsideration-

ration of those misteries.

But behold in this thing also the deceit and craft of that old Serpent the deuill, seing the Apostle had preuented his purpose, in bringing in the profanation of the supper of the Lord, this most excellent help for the edification of them in their most holy faith, and well perceiuing that all his possibility of working that stratagem, was taken away and he was now disapoynted of his purpose: he goes then another way to worke: and seeing he could not haue his will that way, hee resolved to haue it another, and therefore brings in a contrary extreme, worshipping of the bread and wine for Christ himself, the greatest and fearfulest idolatry that euer was in the world. But for the vthering in of this peece of Seruice, he had no better instrument then *Antichrist* that opposeth Christ in all things, and his shauelings the Prelats: who haue left Christs example, & forced their owne idolatricall one, vpon all Christians vnder their gouernment, a horrible contempt and neglect of Christ. We were wont to say *Reges ad exemplum* Kings examples were to be their Subiects paterns, and so Christ and his Ministers teach all his children and Subiects to doe: what he their King, by life doctrin and example hath taught his Church which equally bind: but *Antichrist* and his seruants constraîne the people to leaue Christs example, and teach them to follow his which is the enemy of Christ. Which I thinke is the duty of all such as feare the Lord to detest.

But now to goe forwards, in this waighty businesse seing it is most certayne, that the Pope and the Prelats are against Christ in the gesture of receiuing, and doe not that Christ and his apostles did. Let vs now take notice in the second place, what the Apostle speaketh of the institution. I haue faith he receiued of the Lord that also which I deliuered vnto you, that the Lord Iesus the same night in which he was betrayed tooke bread &c. Here the Apostle begins from the time of the institution, saying the same night and in the 20 verse he calleth it the Lords Supper, and calls it also bread and wine, all which things deserue their consideration, and are matters of greater consequence then at first are thought of, and teach all men in the reformation of any abuses, to haue recourse vnto the first originall fountaine and institution as the Apostle doth here: and tells vs what he hath receiued from the Lord. And concerning the time of the institution of the sacrament, which is also to be taken notice of; he sayth the same night &c. and it is therefore by the holy Ghost called the Lords Supper. Now for the time of institution the apostle here taught it to the Church as receiued from Christ, and which Paul then, and the whole Church of God obserued in the primitive times, and so it was left by the apostle to be continued, for as far as I can perceiue or iudge, vnto the worlds end:

neither can I see any reason why the time should be changed: without we will plainly confesse, that Christ hath done all things out of season and order, and was neither reuerent, nor seasonable nor orderly in his proceedings, and especially in the institution and celebration of the sacrament of the Lords Supper (for his gesture pleased not before) which were more then a little arrogancy so to speake. Yet I say except men will so vilify the actions of the Lord Iesus, I know no cause why the time should be changed: for as the *Passouer* was instituted in the euening, so the children of Israel and the Church of the Iews precisely obserued the time, neuer being so impudent and temerarious as to alter it; but it was continued so vnto the last vse of it, as by Christs owne example is sufficiently manifest. And yet I presume there might as good reasons haue been giuen for a change of time in celebrating of that ordinance amongst the Iews, as can now by any man be giuen, and yet the Israelits were not so foole hardy as to thinke any time better or more seasonable then that which God himself had appointed, and contented them selues well with it. But *Antichrist* that changeth times & seasons and all things, and his disciples, that oppose Christ in all his ordinances, they haue changed the time, and conuerted the Supper of the Lord into a breakfast, a great innouation, and make it no small offence to celebrate it in the euening. So that now to speake properly, it cannot be called the Lords Supper, but the Lords breakfast: and so it is to them indeed; for they eat up the Lord at a breakfast, and swallow him downe whole, and make no bones of him; he is with them but their mornings nunnions: and yet they eat him flesh blood and bones as they say and really, and then after that they drink vp his blood, most sweet CANABALS: and after all this they can eat a sufficeint dinner too. These fellows must needs haue good stomacks. But by all this it is manifest, that *Antichrist* and his Apostles haue euer opposed Christ in his proceeding be they what they will be.

But here now commeth a sucking obiection to be answered to, which is this, if Christs example say some, be to be followed, so closely, and so precisely adhered to, in the administration of the Sacrament, as in his gesture, and the time of celebration, then also it must be in an upper roome and but with twelue &c. This I affirme is so poore a foppery as I wonder learned men should make vse of such wretched cauls, and yet I had it from one of great name for Scholarship. But for answer I say that the Sacrament of the *Passouer*, was to be celebrated in euery priuat family: by themselves, if they had company enough within themselves to eat the Lambe, and if they had not, then indeed they were to call in as many other families to ioyne together, as would suffice for that purpose: so that how-

howsoever there was a community among them, one with another in that action, as at this day the communicants of one church may participate with another in the *Supper of the Lord*, from this very example: yet this was to be done in a private house, so that for their meeting place, it was not publick. Now very order and nature required, that it should be a place large enough to entertayne the company and guests that were met together, the number being for the most part uncertayne. But whether they would eate it in an *upper roome* or a *lower roome*, that was left arbitrary, no commandement giuen for either: neither can it enter into any understanding mans heart, to thinke, that all the Israelits houses had variety of roomes in them, though some had both *upper and lower roomes*, So that for their company it was onely required, that they should haue as many as could eate the *Lamb* as Christ in his family and company had, and that the roome should also be spacious enough and decent, which is of all Christians now for order and decency sake to be obserued, that for either private or publick meetings for performance of duties of religion, if they haue not a *low roome* fit for those pious purposes, then they may take an *upper roome* that is more convenient, all places now in Gods seruice being alike, as after I shall proue: So that for any man from the certaine company of Christ and his apostles, and from the *upper roome*, to conclude a necessity of this for euer in the world, and from a private action, to conclude the likeness in a publick, this is no good consequence: nor followeth not, as in the two former, and that every one that hath the eye of reason may easily conclude. And we haue many presidents in sacred writ, both for the change of the roome in the celebration of the *Supper of the Lord*. And also for multitudes of communicants: as in the whole Church here of Corinth for one: and the Apostle commands them that they should come together in publick: but for the changing of the *time* and *gesture*, it is no where in sacred writ to be found: but amongst the Apostles and primitive Christians they were both obserued and kept. And so much concerning that.

Now let vs looke into the oppositions of Antichrist and his disciples, and see there other diuerse mutations in this diuine ordinance: They haue not onely changed *Christs Supper* into a *break-fast* but into a sacrifice, an other abominable impiety and nefarious inuention, turning the Sacrament of the Lords owne appointing, wherein Christ Dorth graciously giue and offer himselfe with all his merits, to the faithfull and beleeuing communicants, into a *sacrifice of the masse* as they call it, Propitiatory for the liuing and dead, where they say that the body and blood of Christ is offered vp by a Priest after the order of *Melchisedeck*, for the finnes of the quick and dead, and by vertue of this Sacri-

fice, they affirme that Christ is there *corporally* and *really present*, and with all adoration as the second person of the blessed Trinity to be worshipped. In the which action to say nothing for the present but this (for the blasphemies and abominations of it are innumerable) there is greater idolatry committed then euer was, in the worshipping of *Dagon*, *Rimon*, or the God of *Echorn*: and of all them that loue the Lord Iesus, and looke for redemption by him, and hope for his blessed comming, ought to be detested and abhorred as the deuill, and hell it selfe, with all the damnable crew of *Priests* that are agents in it, and fauourers of it.

Thus I say *Antichrist* and his complices that oppose Christ in all things, haue changed this blessed supper, a type of our heavenly and spirituall communion with Christ and the faithfull, and the bread and wine in that, into a most detestable *idol and breadden God*. And in this fearfull idolatry do our *Prelats* harmonise with them: and are making as great speed to their *old Mistres* as they can: for they haue brought in *Priests and altars* already, and they haue all the wedding garments prepared and euery thing for the purpose, they want but an opportunity to accomplish all things. And howsoever they seeme to vary, it is but in shew, for they agree well enough among themselues. A *reall presence of Christ* they both acknowledg, and a *corporall adoration* and reuerence, in regard of that, they both inioyne. But before we come to the abuses, that follow, vpon the supposition of the *reall presence*, let vs see what Christ and his apostles teach concerning that: and what the *Pope* and his disciples teach. You shall see that the *Pope* and *Prelats* will euer oppose Christ and his Apostles in whatsoever they doe or teach.

Christ Iesus the Lord commaunds his Apostles, and in them all Christians in eating the bread, and drinking the wine, saying, *do this in remembrance of mee*. Luke 22. 19 And Saint Paul relating the institution as he had it from the Lord, commands them in receiuing the bread and wine, saying, *eate and drinke this in remembrance of mee*: farther adding, *for as oft as yee eat this bread, and drinke this cup, ye do shew the Lords death till he come*. By all which it is manifest, that the Lord is not there present. The same doctrine he commendeth vnto the *Colossians* in the 3 chapter, hauing eleuated their minds from all terrene obseruations and will worship and trifling inuentions of men in Gods seruice, he bids them *seeke those things which are aboue where Christ sits at the right hand of God*. And Saint Peter in the *Acts* tels vs that the *heauens must containe him till the last day*. Infinite places to this purpose might be produced, to proue that Christ is now in heauen, and there to remayne till the consummation of all things, as in our Creed also we beleue. Yea the Scripture in many places calleth the elements by the proper names of bread and wine. So that by all these manner of

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expressions, and by the apparent words of the text, the Lord Iesus himself and his Apostles teach vs, that there is in the Sacrament of the Lords Supper a *real absence of Christ*. But *Antichrist* and his Apostles teach vs a *real presence*. Now here is the doubt, whether we shall beleue Christ and his Apostles, or *Antichrist* and his *shauelings*. Christ and his Apostles teach vs a real absence, & they a real presence. Certainly one of those most teach false. But Christ and his Apostles they teach not false, *ergo the Pope and Prelats teach false doctrine* and are not to be listned vnto. Now from this supposition and opinion, they haue brought in damnable idolatry, worshipping of a *pece of bread* for the blessed Son of God Christ Iesus himself, the worshipping of the *cup and pike*, *communion tables*, *Altars*, *temples*, the *name and Syllables of Iesus*, and infinit other trumperies, making of one place more holy then an other.

But as the worst Nutmegs are commonly gilded ouer: so the worst things are varnished ouer with finest names and compellations. to say nothing of morall vices that carry the name of vertues. But to the matter in hand: all these abominable impieties of *will worship*, *superstition*, *human inuentions*, *idolatry*, *prophanesse of the Lords day*, must be ushered in vnder the name of *lawfull recreations*, *reuerence*, *decency*, *obedience to the Church*, *order* &c when indeed they bring in confusion and disorder both to the Lawes of God and the King, and a profanation of his ordinances, and execrable wickednesses, all arising from the vaine conceit of a *reall presence* and the incitements of the deuill that desires to destroy the image and workmanship of God in all his works and ordinances: and therefore suggests into his sworne seruants, those rebels to the will of God, which they can not obey thousand inuentions, for the peruertering and corrupting of them, because they can not altogether abolish them. And if they should come which opon opposition, and say let vs fall downe and worship the bread and wine, or the crosse or table, or altar or the Church, for this is God; they know that all men would then explode them: and therefore being all for the most part not onely the *Popes knights*, I meane fir Iohns bachellors of wicked arts; but *Maisters of the black and deuillish art of deceiuing*; I say they pretend that Christ is there *really presens*: and therefore in honour to him they doe all this reuerence.

I know what they haue alwayes pretended for their wickednes, but that must not suffice in things of this consequence, and in matters that concerne the worship of God, where we looke for his expresse word, for our rule, aboue and beyond which to be wise, is contrary to the will of God. Therefore if any man will propound vnto vs a way to worship God, let them produce his word to conuince vs of his pleasure, otherwise it is but will-worship, which he abhorres, as we see in the

2 of the Colossians. And to *serue him according to mens precepts* is to *worship him in vaine*. Matth. 13 If they could once againe bring in the twilight of ignorance, then perhaps they may make the simple beleue that *chadders* are *Lanthornes*: but so long as the light of Gods word shineth yet so clearly (for which wee hartly blesse and praise his holy name.) they cannot so easily delude vs, and make vs take apples for oysters. We ca yet distinguish between truth and error and see all they doe, is but meere *inglings* and the tricks of *Mumthinks*.

For we know that Christ is in heaven really and no where els in his human nature; neither are wee to beleue them that say Christ is here or there. Wee know also that Christ is no more in the Sacrament of the Lords Supper then he hath been in other Sacraments in the old testament, and in the Sacrament of Baptisme, nor more in either of all, then in the preaching of the word, or in any other of his holy ordinances; as in priuat meetings of the Saints gathered together in his name, and with all priuate Christians, walking in faith and obedience to his commandements, To all which hee hath giuen many gracious promises, that wheresoeuer two or three be gathered together, there he will be with them. Calling them (2. Cor. 6.) *the Temple of the liuing God*, and saying *I will dwell in them, and walk in them, and will be their God and they shall be my people, and that he will be a father vnto them, and they shall be his sons and daughters*. So that with greater right they may challenge veneration then stocks and blocks and wooden things. For they that are indeed the temple of the holy Ghost: and in whom Christ dwells except they bee reprobates, in them there is as much *reall presence* as is in the sacraments, which are but scales of the promises and follow them: insomuch; that a man may be saued with out the sacraments, but not without the word mingled with faith, of which they are but signes and scales.

Againe, for the word it self of *real presence*, it is the *language of the beast* so to speake: and howsoeuer they haue forced vs sometime to vse it, yet I hope we shall in time, abdicate it, and all other solecismes of that animal: neuertheles, by that tearme when we do vse it, we vnderstand no more but that God by his Spirit, which is the Comforter, and which Christ sent in his absence to illuminate the blind and direct the faithfull, and bring them into the way of truth, doth assist his in all that is good, and in all godly vndertakings and holy meetings in his name, and that the blessed Trinity doth approue of their endeauours seconding them in it, goe along with them to the end, and sends them away with a benediction and comfort here, and preserues them in all their wayes and assisteth them and after crownes them which eternal glory, for he is with them to the end, and in the

in the end. And so the blessed promises of God are to be vnderstood, when he sayth he will be with his, and that he is at hand, and in them, which is all one as to say, that in their will doings he approprieth of them and will protect them and euer assist them with his particuler preservation and blessing, and doth allow of them so doing in a singular maner. According to that of Paul writing to the Corinthians about the incestuous person, *being gathered together though absent*. saith he, *I present in spirit* 1. Cor. 5. as much, as if he had sayd, you haue my warrant for what you doe, I allow of it as if I were there present. You haue my approbation, I am of the same mind with you. So that Paul saying, *though absent I present in spirit* doth not establish a real presence of Paul among the Corinthians, but his approbation onely and liking of their godly proceedings. And in the very same maner are the blessed promises now specified to be vnderstood concerning Christs reall presence.

But to faigne any other reall presence, that Christ should be more on the Communion table or alter, then in the Font or belfore, or other part of the Church, then in any other place where the faithful are in his name gathered together & therfor more veneration is to be giuen to those places, or reuerence vsed, is mere superstition; yea palpable idolatry. & to worship the creature for the creator, an abominable and crying sinne: and therefore these impostors do egregiously abuse the poore people, in putting such things into their heads; as to thinke one place more holy then another, whether it be table, alter, font, Church or Church-yard. and very reason might conuince these men of idlenesse yea madnes if they were not infatuated. For if the Sacraments of Baptisme and the Lords Supper were not to be worshipped, not lift by Christ vnto the Church for that end; then much lesse the place where the Sacraments are or lye, ought not to be worshipped: But we know that the Sacraments were onely appoynted for seales and remembrances of absence and not of presence as the scripture it self teacheth; therefore they most impiously delude the people in making them yeild deuine veneration to senselesse things, because the Sacraments are celebrated in or vpon them. Besides, that which is a meer inuention of mans owne braine, and hath been an horrible idol in Gods seruice, and is yet an idol, ought not to be tolerated in the Church of God, but to be abominated of all men, that truly feare the Lord: but all well informed Christians know, that altars haue been and are idols: and therefore they ought euer to be abhorred and cast out as idols out of the house of God: and all table worship, alter worship or any creature worship is contrary to the second commandement: and is detestable idolatry.

Againe, to put any holynesse more in one place then in another, and to thinke nothing holy, but that which hath been consecrated with bell, booke, and

candle, is great impiety against Christ, & not far from blasphemy. For we reade in the fourth of Iohn in the one and twentyeth verse. Christ himself taking away all discrimination of places in the worship of God, makes one place as holy and fit as another for his seruice and worship saying *you shall neither in this mountaine nor yet at Ierusalem worship the father*. As much as if he had sayd, my worship shall be ryed now to no place nor country any more, but all places and countreyes I haue now consecrated to my seruice, and euery place shall hereafter, be as holy as Ierusalem: according to the prophecy of Malachi the 1. ver. 11 *for from the rising of the Sun, euen vnto the going downe of the same, my name shall be great among the Gentiles, and in euery place incense shall be offered vnto my name* &c here wee see now this prophecy accomplished by Christ, and all places consecrated to his seruice *Ye shall neither in this mountaine, nor yet at Ierusalem worship the father*. and Paul exhorts Christians in all places to lift up pure hands and hearts: sufficiently instructing those to whom hee writ, that all places were made holy for such purposes. Now I desire, that any of the Popes at home or abroad would tell mee ingenuously, what he thinks of Christs consecration here, was it good or bad: did he consecrate well or not let him answer mee in the word of a Priest, with out tergiversation, candidly. If he shall say it was not well consecrated, I will tell him to his face he is a blasphemer and proue him so. If he shall freely confesse, Christs consecration to be good and authentick, and that all places indeed were consecrated by Christ himself, to the worship of God. then how impious and arrogant a thing is it in the Prelats, to unconsecrate and to make profane that, which Christ hath consecrated and made holy. For so they doe in their consecrations as by and by we shall see. I will assure you, there is a greater piaculum in this thing, then men at first, can well discern and looke into.

Mee thinks that of Saint Peter in the tenth of the Acts should deterre them from such abominations, where, when the vessels descended to him like a foure cornered meet, full of all manner of foule footed beasts of the earth and creeping things and foules of the ayre, and the voice also came vnto him bidding him kill and este. And Peter answered not so Lord, for I haue neuer eaten any thing that was common and uncleane. And the voice spake vnto him againe the second time, saying what God hath cleansed, that call not thou common. By which Peter as you may in the same place see learned by that, that Christ had taken away the wall of difference, and had consecrated and made all things cleane. And fore-warning him, that he should not make that uncleane, that he had purified & cleaved. Mee thinks I say this might something haue deterred our great Masters from their dayly impieties. Nothing with them is holy, and cleane, but, that hath been washed with the Popes holy water, or

hath had their filthy greasy Fingers of consecration vpon it: of which proceedings of theirs, there is not a word of warrent in all the book of God, without which, there can be nothing made holy: neither is there any need of such wretched fooleries: for as I said before, Christ the Lord both of heauen and earth hath consecrated it and made all places cleane: and so they were all cleane, before they had polluted them with their greasy consecrations, with their idols and idolworships. Inſomuch that there is no place more vnholy, then their cathedralls and altarchurches, and their cloisters, which are so many dens of theues and cages of filthines and Idolatry, which I shall euer be able to mayntayne.

And from this impious polluting of that, that Christ hath made cleane, I had thought that of Paul might some thing haue diuerted those vngodly men: for so they are; yea notoriously wicked against God, and vncharitable all wayes towards the liuing temples of the holy Ghost, I say I had thought that of Paul in the 17 of the Acts 24. 25 might haue restrayned such palpable impiety: for there he saith God that made the world and all things therein seeing that he is Lord of heauen and earth, dwelleth not in temples made with hands, neither is worshipped with mens hands, as though he had need of any thing, seeing he giueth to all life and breath and all things. What could be sayd more manifestly for the ouertrowing not onely their reall presence, but also of that fiction of theirs, that one place is more holy then another: when he is the Lord of all things, and one place and creature is as much his as another, and the seruice offered vnto him in one place according to his will, as well pleasing as in another. It is a prodigious wickednes in deed and a thing not supportable to compare the Creator of all things to the creature, or to circumscribe the incomprehensible, or to think with magnificence and statelinesse of buildings, or any presents to procure his fauour or make him more propitious vnto vs. All which base conceits haue euer been the fountaynes of all superstition and idolatry in all nations, and come from the deuill. And so much the more we should be desmayed from such vaine imaginations of reall presence, which is the source of all other will worship, if we considered what Paul sayth in the 5. of the 2. of the Corinthians 16. *Therefore henceforth know wee no man after the flesh, yea though we haue knowne Christ after the flesh yet now henceforth know we him noe more.* as much as if he had sayd, wee must not think of Christ after a carnall manner who hath now left the world, and is to be thought of and considered of vs spiritually. All those fictions therefore of the reall presence of Christ, rather in one place then another as at CRUCIFIXES, CROSSES, PICTURES, ALTARS, TABLES, are the dreames of idolatrous braynes, suggested by the diuill, for the keeping of the minds of men fixed vpon earthly things, and attent to

his seruice, making them *believe* that Religion consists onely in outward performances and by such delusions as these, he hinders them from seeking those things which are aboue where Christ sits at the right hand of God, which is expressly contrary to the comand of Paul.

How outrageously superstitious then yea diabolically impious are those men thinke you that spend such mighty summes of mony in adorning and making such sumptuous buildings, as serue for no vse, but superstition and idolatry and the mayntenance of LAZY BELLIGODS, AND PROPHANE SCORNERES OF ALL TRVE RELIGION GODLINESS AND PIETY: and neglect the very liuing temples of the holy Ghost, that famish for want of food? Truly it cannot but be a great occasion to prouoke the Lord to ielousie, and hot displeasure against this land, when contrary to the light of reason and apparent scripture his reuealed will, they set vp superstition and idolatry and will worship; and think better of their owne inuentions, and preferre their traditions before his most holyest lawes and precepts, and by them transgresse the lawes of God, scandall and offend their brethren: yea punish the meanest neglect of them, or the speaking against them, more seuerely then the breach of all Gods comandements. I say these things must needs exceedingly prouoke the Lord, when mens denices shall be so aduanced and promoted; and when the Gospell and the poore members of Christ, are stamped vnder foot, and droue by vnkind vsage both out of the Kingdome.

What may we thinke yon, now promise vnto our selues IN THESE SAD TIMES, BVT SPEEDY PERDITION: for as our sauour sayd, *those that despise his true messengers, despise him; and those that despise him, despise him that sent him, that is God himself.* As the Gospell hath euer brought peace, plenty, happy dayes and good gouernment, where euer it hath become: as all the places in England can tell, where it hath been faithfully preached: & as all England in generall can witnes what good we haue receiued by it: so the contempt of it, and the Ministers of the same will bring desolation and ruine vpon the whole land. And if we shall now be contemnes of the Gospell, and the Ministers thereof and aduancers of Superstition and make a mock of it; what I say may we then looke for, but speedy confusion and deplorable misery?

Truely, it would greiue the hart of any that either loue God, the King or their Country, or their religion, to see the strange metamorphosis of all things in this Kingdome; to see how idolatry creepes vp EVEN IN THE VNIVERSITIES TO POYSON the WHOLE REALME; & how in all places superstition is euery where preached vp, both in Court and Country: and what way there is made for subuerting of preaching and the bringing-in of human inuentions and

and *apish ceremonies*, in STEAD of the Gospell and the promulgation of the same which should saue mens soules.

What holinesse I pray, is now a dayes placed in Churches and Chappels? what adorning of them, to the ruining of the parishes almost where they are? what adoration, to tables, altars, Syllables, all contrary to the expresse commaund of God? who hath sayd thou shalt not make to thy selfe any grauen image, or the likenes of any thing, in heauen aboue or in the earth beneath, thou shalt not bow downe to it, or worship it. Yet all this cannot restraine them: for they auerre notwithstanding all this, the place is holy, and ought to be venerated. What I beseech you is contempt of God if this be not? It would pity, and perplex the hearts of all those that truly feare the Lord to see what infinite costs haue within these few yeares been bestowed vpon chappels and Churches onely for the aduancing of *superstition*: and to say now something of Paules: how hath the whole country for about these fifty yeares been made fooles about that? there hauing been so many gatherings made for it, and Stones brought vp to it, and preparations made for the repaying of it? and after they haue purged the money, what haue they done else but conuert it to their owne vse?

And now of late, what immense summes of money haue been gathered for the same purpose? I haue heard from IESVITS themselves, that are well acquainted with those businesses, if not principall sticklers in them, who I know at least, are very ioyfull at such preparations, that it AMOVTNETH to ABOVE TWO HUNDRED THOUSAND POUNDS, that which hath already been gathered, and remaines yet to be payd, which had been almost sufficient, to haue built a royall house for the honour of the King and Kingdome, and all this mighty masse of money, must be spent in making a seate for a PREISTS ARSE to sit in: for it is cathedra Episcopi a Bishops chaire, and for the Deane and subdeane, and for the Prebends Canons Pery canons VERGERS QVIRISTERS &c all to keepe the POPES SADDLE WARME as the Popelins themselves bragging prate. The truth is, the whole fraternity of that crew is, but a generation of vipers, whose imployment is nothing els, but to mayntayne the *superstition* already retayned, to usher in more, and Poperie it selfe vpon the first occasion, and to sing Credos and anthems, and exercise prophanenes. Such droues of those vnprofitable Epicures there are through the Kingdome, as deuoure more reuenues, then all the Nobility of the kingdome, or many mighty Prince enioyes. And all this they possesse for the plague of the Kingdome, for the bringing in of luxury, idleness, superstition, Poperie and Idolatry: the least of which sinnes, are enough to moue the Lord to displeasure: and all that I now speake you know to be true: nay the whole Kingdome knoweth it well: neither can there any good reason be giuen

for the maintenance or vpholding of them: without a pestilence and plague be necessary for the honour of a State and Kingdome, which all that rabble rour are to ours, and all Countreys where they dwell. and the very truth is, the Papists and they are all one, the one as profound idolaters as the other: and so say the Papists themselves: that if it were not for the Puritans, they mould quickly accord: and so the Papists haue told mee twenty times at home, and abroad, and therefore they so hate them they stigmatize with the name of Puritans.

What a lamentable thing is this then, that this Kingdome should harbour then within it selfe, its owne destruction? AND BESTOW VPON THAT VERMIN SVCH MIGHTY REVENUE, and all for the eating out of the bowels of their mother? Time doubtles it is, that the King and State should looke speedily to them: yea it is high time, and so much the more, it concernes his Maiesty, in that they pretend his authoritie for all their wickednes, and getting his hand, abuse his whole kingdome, in pillaging and poling of it, and in inflaming his subjects, vpon euery slight occasion, and make them unable to yeild vnto the Kings most vrgent necessities, which when through mere indigency they are found fayling in, then they hauing the Kings royall eare, cry these are the Puritans, that deny yon highnes their assistance in time of your occasions, when they haue been impouertised by their exactions and by their wicked Courts; and thus they abuse both the King and his people, as all the world knoweth well, and therefore I say due time it is, that his Maiesty should looke a little into these things: And so much the rather because all these their *deuillish plots*, are for the ADVANCING OF POPERY, which will be the bane of him, his, and the whole realme, and the ruine of all things at last.

What impudency already, the Prelats are come to, the cry of the whole Kingdome can witnes. Their late proceedings in the Fast business can tell: for howsoeuer, it pleased his royall maiesty, out of his pious zeale, to proclame a Fast through the kingdome, for the humbling of the people for their sinnes: and commanded that the same booke of prayers should be reprinted, which had been set forth, by publick authority in former calamities of plague and pestilence; the prelats contrary vnto his royall proclamation; set out an other: or at least, left out many things of purpose, that tended to the beating downe of Popery and superstition, and other things, to the dishonour of him and his highest Allies: a horrible affront against regall command: and would haue cost any other Subject as much as he had been worth, & deservedly: that should thus dispise his Imperiall Maiesties Proclamation

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mation and often declarations : but the PRELATS may commit any insolency against the King and his people , and no body dare say why doe you so : it is enough that they seeme to fauour the pretogative royall , though by their actions they conculcate it : which makes vs thinke now , that it was their inuention likewise , to silence all the lectures in London and in all infected places , that in as much as in them lyes , they might aduance their damnable superstitions and idolatries.

And to what end else , should such preaching vpon ALTARS in all places meane ? such vrging of beautifying of temples ? such bowing to altars , tables , at the letters and syllables of Iesus ? if they had not some great designe of innovation ? For , these things vsed not to be within these few yeares ; and cannot churches be comely mayntained , as they haue formerly been , but the whole kingdome must be troubled about them for their sumptuosity , and the furnishing of them with fopperies , fit for nothing but to prouoke God to anger , and who hath expressely said , he is not pleased with such things ?

There was a wise Deane , not long since , who it seemes had been a little before in heauen : for he brought news from thence that Saint Paul was very merry and glad to see their loue towards him , and that the King and Nobles were so ready to yeild their helping hands towards his releife , in bestowing new cloths vpon him , or rather mending his old ones . and that Pauls selfe , and the very stones did reioyce , that the reparations went on soe prosperously and many a fine thing he had to this purpose , concerning that holy place for so he termed it . But I dare presume , in saying that Paul was very glad , to see their loue to him , in repaying that raw bond building , he preached then without his book , which Deanes seldome doe , before the King . I beleue if Paul were vpon the earth to see what they now doe about that businesse , he would giue them as little thanks for that endeaour and for all their paynes , as he did at Lystra to the Preists of Iupiter , that would haue sacrificed to him and Barnabas . No without doubt , it would exceedingly trouble and perplex Paul , who hated all superstition , and such like trumperies , as may easily be seene in the seuententh of the Acts , where he reprehends the Athenians for their superstition , and care about temples , and told them that God dwelt not in temples made with hands : nor had no need of such deuices , and earnestly dehorted them from all such doings : and shall we now thinke , though a Deane sayes it , that Paul would preach an other doctrin contrary to that ? No no Paul was no temporiser , he stood allwayes to his principles , and abhorres all such fooleries and impieties .

His whole study was how to build vp the true temples and Churches of God , in their most holy faith , and how to preach and promulgate the Gospell , and how to promote the honor of it by his

Sufferings , and by teaching and instructing the people night and day from house to house . His care was not taken vp , in making of houses and edifices magnificent or repaying them , fit for nothing but superstition and idolatry and the MAYNTENANCE OF IDLE ALBEY LVBBERS , concerning which , he giueth strict command , that except they wrought and laboured with their hands , they should not eate . Paul indeed had the sollicitude of all the Churches continually lying vpon him . and his whole study was to build and reedify them , but they were the liuing temples , and those indeed he built vp dayly in the knowledge of God and of themselues , and with all tooke speciall care for the releife of the poore saints , and how to procure aide and comfort vnto them , in the times of their necessities . Yea so farr was Paul from putting men to vnnecessary expenses and burthening of them , or any way charging of them about building of Churches , that he would not be beholding to them for the repaying of his owne body , the Temple of the holy Ghost , but laboured with his owne hands for his proper maintenance , and preached the Gospell to them gratis , and that night and day . and thought no time enough for that holy duty . And shall wee then thinke , when Paul was such an aduancer of preaching , and such a publisher of the Gospell , and so great a hater of superstition and idolatry , that hee now is well pleased with the superfluous repaying of THAT IDOL TEMPLE , and the providing of a place for such droanes as he thought not worthy to eate ? Nay I dare maintaine out of Pauls owne doctrine , that those infinit summes of money , to haue been bestowed vpon the poore indigent brethren , would haue been , farre more pleasing vnto God : for , the poore are in the world for the exercise of mens charity , and for the common good of kingdomes , but of such reparations and buildings there comes neither honor to God nor the King , pretend Popes ins what they will . And all this I say I am ready to make good . But to such a passe are times now come , that the Pulpits , which should be the place of God and his truth , are now become stages to make playes on , and to vent lyes , impiety , superstition and idolatry .

But one of the greatest hypocritically mockeries of all the rest , is their capping and crouching at the name of Iesus and the vrging of all men to doe the same . Nay some say , they make the PRINCE of WALES to doe it . I say in that , their damnable hypocrisy is seene , for howsoeuer they vrge the obseruation of that ceremony and custome , more then they doe the keeping of any command of God , and punish the neglect of it with more senerity then the transgression of the whole law : yet there is not one word of warrant for it in all the booke of God : the very place they pretend , no way fauouring them , nor their proceedings , being the 2. to the Philippians 10. To say nothing of the opinion of all antiquity , that

OF IOHN BASTWICK, DOCTOR OF PHYSICK.

that is against them: nor how that text, by all the torrent of moderne learned men is interpreted contrary to their opinion; and by both ancient and new-terick Expositors applyed to the confuting of damnable hereticks, and not for the bringing-in of apish tricks in the seruice and worship of God.

But to come now to the words, let vs see whether the Prelats doe that the text inioyns, which is the thing they so earnestly vrge. The words are these: *That at the name of Iesus every knee should bow of things in heauen, and things in earth, and things vnder the earth, and that every tongue should confesse, that Iesus is the Lord to the glory of God the father.* If these words conteyne in them a command, not onely of an inward but an outward bodily reuerence, as the Prelats and their Preists affirme. Then I say this command binds not onely *semper* but *ad semper*, as all the other Commandements of God do: for it is of the same nature with them, and the neglect at any time or in any place of that seruice, is a sin at all times. As the command that sayes, *thou shalt loue the Lord thy God with all thy heart and with all thy soule, and with all thy strength,* binds *semper* & *ad semper*, and the neglect of our loue and duty at any time is a sinne. The second command binds likewise, *that we should not make to our selues any grauen image, or the likenes of any thing in heauen above or in the earth beneath, and that we should not bow downe to it nor worship it.* This command also binds *semper* & *ad semper*, and the violating of it at any time is a great sinne against almighty God and without repentance brings eternall misery. The same may be said of the 3 and 4 commandements of *taking the name of God in vayne* and *keeping holy the Sabbath-day*, and of all the rest of the commandements. Now I say if these words to the Philippians be a command, as the Prelats would haue it: then it is of the same nature with the rest. So that the worship there prescribed and set downe and that worship onely is to be performed, and not such worship and seruice as the Prelats would frame: For God that requires worship from vs, will haue it after his owne way likewise, and will not be serued after mens phantasies, which he abominates. So that if an externall and corporall worship be to be giuen at the name of Iesus as they say, it must then be bowing of the knees, and the confession with the mouth, for the words are thus set downe at the name of Iesus every knee shall bow, and every tongue shall confesse &c. so that the very instruments by which this worship should be performed are set downe viz: the knees and the tongue.

How is it then, when the Lord hath so precisely set downe the instruments of this worship, and the manner of it, that the Prelats are yet so blind, that they see them not in the Text: or so willfull that they will not follow it? at the name of Iesus saith the text, every knee shall bow: and the Prelats in obedience to this command put vp their fingers to their FOVRE-SQUARE COWTVRDS, and giue him a nod with the head; and all this I auerre is their owne worship, not Gods:

God doth not bid them bow their fingers to their formalities: but the text sayes expressly that at the name of Iesus every knee shall bow: this is the seruice outward and corporall, and this onely that is by that text required, if any. And the truth is, as is a mockery of God in the Prelats so to doe. If a King should command a subiect, to yeild him his hand to help him: and if he should giue his foot would not such a fellow be keckt out of the Court and most worthily? Paul in an other Epistle bids men lift vp pure hands and hearts in all places praying vnto God. Now if one going to pray should lift vp his heeles, and kecke vp his legs, because Paul commands men praying to lift vp pure hands and hearts, would not this fellow be condemned of prophaneesse among all mē & be thought a scorner of religion, & worthy of seuerer punishment, so to abuse the Scripture? & in this very manner doe the Prelats mock God for the reuerence that they performe is ridiculous, and such as the text commands not: For that sayth not, put off your hats or caps, or nodd your head and make a leg: no such businesse I promise you doth that require: but explicitly sayes at the name of Iesus every knee shall bow. So that if the Prelats will either doe that themselves, or enioyne others to doe it, that is commanded in that place, they must fall downe vpon their knees, or at least make a curtsy as often as the word and sound Iesus comes to their eares, making of a leg and putting of their caps, or nodding with the head, is no obeying of that command, neither is it required of them but that their knees should bow, not one in making of a leg, for that is not to obey the commandement neither, but both, for the text sayth at the name of Iesus every knee shall bow: and thus to obey Pauls command, I neuer saw any Priest or Prelat to this day: so that as yet they liue and continue in disobedience to it, and bring in a command of their owne, which they put vpon the people, and the neglect or transgression of the which they punish with the ruine and vndoing of many: a great wickednes, in them to neglect the commandments of God and vrge their owne traditions about them.

Besides, if this be a command, it is not sufficient onely in the Church to doe this, but it must be done in all places, at all times without limitation, where-so-euer & when-so-euer the name of Iesus soundeth, whether in Church or house, court or country, street or feild, whether in preaching or reading, whether in cursing or rayling, banning or swearing, every body must fall vpon their knees, or make a curtsy: for the text sayth at the name of Iesus every knee shall bow, & so; commandement runneth with out restriction, AND THIS ALSO HAVE NEITHER PREISTS NOR PRELATS YET EVER DONE; but liue and dye in the breach of this command; which they so vnmercifully punish others for.

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And were it so, that at the name of IESVS, the Prelats did fall downe vpon their knees, or make an humble curtsy, according to the commaund: they had yet done but halfe seruice, which is as bad as none: God calls for whole seruice, he will not be serued to the halues.

Now the text that sayth at the name of Iesus every knee shall bow, the same text also sayth, that at the name of Iesus every tongue shall confesse that Iesus Christ is the Lord, to the glory of God the father. So that there is, an outward, orall and audible confession to be made with the mouth, as well as an outward bowing with the knees: and the one is as necessary & as much to be vrged as the other: for in the text they are both ioyned together, and that which God hath ioyned together, I desire that the Prelats would not be so bold as to seperate, least they be found guilty of the same crime of which they sometimes insinuat the Papists, for they accuse them of Sacrilege for taking away the cup from the people which the Lord notwithstanding hath ioyned with the bread: Now if it be sacrilege in the Papists to keepe the cup from the people, as damnable sacrilege it is indeed, and to be abhorred of all men, It is greater impiety and sacrilege in the Prelats to rob God himselfe of a part of his worship, and which in expresse words he challengeth: and therefore in them to sepearate the confession of the mouth, part of the worship that is there required, from the other of the knees, especially when it is sayd, with the mouth man confesseth to Salvation, is without doubt a crying sacrilege and impudent temerity: for what God hath ioyned together let no man sepearate. Now most cleare and euidēt, it is that the confession of the mouth and that of the whole congregation, is as much required at the name of Iesus as corporall and externall bowing of the knee; and if the neglect of the one be a sin, and deserue punishment, the neglect of the other is a sinne, and deserueth punishment also: and for the confession with the mouth, to be ioyned with the bowing of the knee at the name of Iesus it was neuer yet practised in the world, nor can possibly be without such confusion, as neuer was brought into the Church and such a perpetuall bondage to all Christians, as that of the Iews was nothing to it.

For first what an interruption of all duties would there be, if at the name of Iesus as often as it sounds, the whole congregation should cry out a lowd in the assembly Iesus Christ is the Lord. I say it would perturbat and interrupt all holy duties, and fill the world with confusion: Now God is a God of order and not of confusion: and therefore the holy Ghost, by those words, neuer intended any outward bodily bowing, or orall confession at all: which as I sayd would not bring-in confusion onely, but vnsupportable bondage, yea a continuation and an ineuitable circulation of worship, which may be called the cyclopedia of the Prelats: for at the name of Iesus we

must bow, and at the name of Iesus likewise we are commaunded to confesse aloud that Iesus is the Lord, and this orall confession calls for a new bowing, and that bowing for a new confession; so that the one, cannot be without the other, and hauing once made a beginning, they must goe on without cessation: and this doth necessarily follow from the text, if it be a command, and if the words be to vnderstood and taken as they sound: for if bodily bowing be required, then outward confession also at the name of Iesus is required, and if the one, then the other; if not both then neither. So that if it be a command as the Prelats will have it, they haue euer liued in the open breach of it: for I neuer heard them yet at the name of Iesus with their mouthes confesse aloud in the congregation, that Iesus was the Lord; and therefore for them to liue in the apparent breach of this soe graat a commandement, it is a great impiety; and to serue God onely with quarter seruice, and horrible hypocrisie and disobedience.

Wherefore I would perswade them, for time to come, to leaue off, to peruert the holy Scripture, by putting false glosses vpon it, and laying burdens vpon mens shoulders which they will not touch with one of their little fingers, or els they may surely looke that the Lord will seuerely punish their damnable hypocrisie wickednesse & cruell tyranny they exercise ouer their brethren.

For can there be a greater impiety then this? for what God commaunds them by example and precept as they themselues confesse, that they will not doe. What he forbids them that they will doe. He sayes at the name of Iesus every tongue shall confesse aloud that Iesus is the Lord, to the glory of God the father, and that they should bow both their knees. But this command they haue neuer yet obeyed. He bids them feed his sheep as they loue him, and sent them for that purpose, they neither feed his sheep, nor will let others feed then. He bids them learne of him to be humble and meeke, and that they should not seeke the first places and highest roomes in assemblies. They affect nothing but state, POMPE, GREATNES, PREEMINENCE AND PRECEDENCY BEFORE OTHERS. Christ also forbids them to be Lords of his inheritaunce, and to exercise authority ouer their brethren, and tells then plainly, that they must imitate him, who came to serue and not to be serued: as formerly also he by his owne example had instructed them, flying from those that would haue put worldly dignity and honour vpon him: refusing, to be a Iudge and diuider of the inheritaunce, and openly before Pilat renounced secular power and authority. Notwithstanding the Pope and Prelats rebelling against Christs commaunds and prohibition exercise as great yea greater authority and domination ouer their poore brethren, then any secular Princes and Lords do, captinating them at their pleasure, not onely iudging of them daily,

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dayly, and diuiding their inheritances, but giuing away all they haue and their very soules to the deuil, to the vndoing of them their wiues and children, and that for doing their duty, which is the greatest tyranny that euer was exercised in the world.

And as, they exercise more then a Lordly power and authority ouer their poore brethren, so they are attended like Lords and Princes of the earth, with mighty retinues, and are carryed in coaches with foure or six horses a peece in them, when a wheele barrow such as they trundle white wine vinegar about the towne were a great deale fitter for them I woller so little honour they deserue for their seruice towards God or the King, and for the good to the Church and State, of all which they are the cursed enemies who thinke nothing that Christ did, or spake, reuerent, timely or orderly, but it must be either altered, or neglected, or absolutely reiected by them and abiured, and howsoever he iniuried them to teach or preach nothing to the people, so be obserued but what hee gaue them in commission yet neuertheless they preach and vrge little other, but their owne conceits superstitions and vaine and idlest ceremonies, and howsoever Christ strickly forbad them to be Lords ouer his flock as I sayd before, yet they boldly tell him to his face, if he should be obeyed in that, there could be no gouernment, and those that would vrge the necessity of his commaunds vpon the Ministers of the Gospell, they labour to overthrow Monarchies and all regality, and therefore they being a little wiser, and knowing better what belongs vnto the managing of the Church and States, they thinke it very fit to take authority and domination into their hands, and to obtrude their owne lawes vpon their brethren and with greater severity and rigor exact the obseruation of them: and with more bitter severities punish the meanest neglect of them, then the breach of all Gods commandments, and this you cannot deny: by all which proceedings of theirs, it is more then apparent, that the Prelats and their confederats are enimyes of Christ and of his Kingdome, and therefore by all such as loue him and his glorious appearing, ought to be prayed against. And so farre am I from thinking my self in an error in desiring deliuerance from them, that I desire that all would ioyne with mee in the same LETANY feruently and vncessantely praying, *From plague pestilence, and famine, from BISHOPS PREISTS AND DEACONS GOOD LORD DELIVER VS: by the agony and bloody sweat, by the crosse and passion, FROM BISHOPS PREISTS AND DEACONS GOOD LORD deliuer vs. By the precious death and buryall, by the glorious resurrection and ascension, and by the comming of the holy ghost: FROM BISHOPS PREISTS AND DEACONS good Lord deliuer vs. VVe Sinners do beseech thee to heare vs good Lord.*

And so after my Letany I come to your other exceptions, wherein you thinke, they will argue mee of scandalizing them in saying they goe to their Vnery

in forma pauperis, by which words I seeme to accuse the holy tribe of incontinency: and this you thinke they will make penall. but for that, to say nothing of my owne experience, as I AM A PHYSITIAN, nor of what I haue heard from the most famous of that profession of the incontinency of those followes, who they haue had vnder their cure after their venery, because I will not in any thing temerate our function; nor be like those beastly Preists that in their displeasure against a man; will reueale whatsoever was most secretly committed vnto their trust in deepest familiarity, and sweare to it also and make records of it, to the vndoing of many a poore man and the violating of all the lawes and iura ioues hospitalis to speake nothing now I say of my owne knowledg; looke but a little into their bawdy Courts in all the diocesses through the Kingdome, and there will scarce passe a Court day where there are not two or three Preists or more presented for incontinency and either for getting their owne mayds with child or their neighbours, or it may be more profound uncleannes, &c. then they bring along with them their compurgators, which doe that office vpon condition, that they shall be compurgators, for them an other time, and so they are pronounced reftos in curia and freed from all crime: and thus they harmonise together for the cloaking of one an others knauery. Not to say nothing of Chaplins in generall what base filthynesse they perpetrate euen in the families of illustrious men where they are entertayned and too much honoured, sometime with their daughters or allies, sometime with their seruants, or freinds, of which the Kingdome cryes shame, they professedly carrying kissing comfits in their pockets, and blush not to publish their lesciuiousnes being at any time demanded what they smack; I my self haue been an eare witnes of that good confession. But not to speake of this, neither of their couplisse Simony, to vse their owne language and dialect, nor of the suits that for their beastlynesse haue been cast out of the HONORABLE COVRT OF STARCHAMBER: But to come to the High Commission Court, in the which if you please to be present, you shall heare sometime foure or fise in a terme of such base filthynesse OF THEIR PREISTS, as no chaste eares can heare them, such things indeed as the apostle sayes expressly, they are not to be named amongst Christians: and such as the very prophane cry shame of: and yet it is wonderfull to see, with what grace and how distinctly and orderly the Registers will reade that good stuffe: sometimes three or foure houres together and more; and how diligently and attentiuely those reuerend fathers a whole after noone together will heare those BAWDY BVSINESSES, when to be one houre in the pulpit to teach the people their duty towards God and their neighbour in halfa yeare, is a thing very tedious vnto them.

So that they cannot take it in ill part, when their

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owne Courts do sufficiently proue their lewd behaviour: which indeed now is well knowne through the Kingdome, insomuch that though their incontinency with their debauchednes be proued neuer so manifestly, they shall find *compurgators* and come well enough of except they be branded with Puritanisme also and that he preacheth diligently, then perhaps he may lose his place for it. But I say let his incontinency be neuer so evidently proued, and that he is a breaker of all the lawes of God, suspension is all that I euer heard was inflicted vpon such persons if they be conformable, and if there be any other punishment against INCONTINENT PREISTS, it is more then I know. But this I haue often obserued, & others y haue been proued men of an incontaminat life, of holy conuerfation. *diligent Preachers*, yet found fayling perhaps in some trifle of conformity, they haue been deprived ipso facto of their ministry and of their liuely-hood and committed to prison without either mercy and compassion: So much conscience is punished now a dayes and incontinency fauoured amongst our reuerend Fathers. And therefore if they take pepper in the nose for saying they goe to their vcery in *forma pauperis*, let them do their worst, for I will neuer feare to speake the truth.

Now whereas you suppose they will make it an hainous crime, THAT I INVITE THE WHORE OF BABYLON to my christning with the Prelats. I do conceiue no such offence in that businesse: For I hope all learned men and good Christians are well assured, that Godfathers and Godmothers are not essentiall to baptisme, and that many thousands were well christened in *primitiue tymes*, and euery day are in many reformed Churches in our age without either. Besides, he that shall looke into the first originall cause of them, will at this day see no need of them among vs, at least very little. For Baptisme succeeding circumcision, and as under the old law children were not to be circumcised whose Fathers and mothers were not within the Pale of the Church and within the Couenant: So I say, in the tyme of the new testament, baptisme comming in place of circumcision, none were thought fit in the first Christian churches being children to be receiued to that holy Sacrament of initiation, but such as were the children of Christian parents: for the promises were made and renewed to them and to their children. Herevpon when children were to be baptised, and to receiue the seale of the couenant, Christians being but few in comparison of Iews and Gentiles, and withall, a persecuted generation of men, and all forced to liue in obscurity and stragling one from an other and to haue their meetings very priuate: especially in the great persecutions of the Church, for the satisfaction of the whole congregation: when they assembled together, and when any INFANTS were there presented vnto them to be baptised, there came in some two or three Christian neighbours to testify vnto the congregation, that those children that were

brought into the assembly, were Christians children, so that they might without any scruple admit them to the sacrament of Baptisme: and this was all the end of witnesses in those times, and all they did at the Font: which any two either Iew or Pagane might haue done as well as Christians for ought I know: for the congregation desired but to know, whether they were Christians children: otherwise they admitted them not to baptisme. Now a Iew or a Gentile, that was their enemy, would not haue their owne children incorporated among Christians: but would make Christians goe among their owne fraternity: therefore as I suppose their wities would easily haue been admitted among the best Christians in this cause. So that in the ORIGINALL CHVRCHES, this and this onely, was the vse of witnesses, which I say in our times, where we are knowne all to be Christians, there is very little need of: for it is a meere complement in baptisme: and to speake truly and properly, none can better answer for the faith and education of the child to be baptised, then the father: neither hath any better right to giue the name, then the father and mother: who if we look into the word of God, euer gaue their owne children their names; Abraham gaue Isaac his name, Isaac gaue his children their names; and so we shall find, that both the Patriarchs and Kings of old gaue their children their names and answered for them: neither can there be any good reason giuen, why Christians should be inferior in this matter to the Iews.

Withall, Baptisme now is become a thing so chargeable to Godfathers, and of so much expence, that a poore man can scarce get any to christen his children: and especially a man as I am, not onely poore but of whom all men are now afrayd: so as it was an impossible thing for mee to get or procure any GODFATHERS: and therefore I was constrained to sue at this time, in my wifes name, TO THE PRELATS, who had been the cause of all my misery, to see, if they would now at last, shew any humanity to the oppressed: and true it is, I toynd the VVHORE OF BABYLON with them: because they had a very honorable opinion of her: and so highly, magnified her, as they sayd in open Court, that howsoeuer other Churches had played the harlot: yet shee euer had remaind a chaste matron: so that they could not now except against her their old mistis: and for witnes in things of this kind, I thinke the testimony of any, good or bad will serue: neither do I know, what reason there should be to the contrary: for the thing is apparent whether the sun shines or no at noone day, so that if one should say it did not, thousands would witnes the contrary: and that I am a Christian, who can doubt? For I was signed with the signe of the crosse, as all men know; and the Prelats haue crossed me euer since: so that I haue I thinke them crosses enough to witnes that. And that cities also vse to glue names vnto children, this dayly experience will witnes; and therefore that may not be taken ill by any

any Catholicke, when I am, as I sayd, a true ancient CATHOLICK, AND APOSTOLICK, ROMAN, and am resolu'd to live and die in that faith in despite of the deuill nay in contemptum diaboli et Prelatorum omnium.

For the exception you make against that passage where I say writing to my good Angell, I will conclude hereafter, that we shall be marryed together, and therefore for better for worse I remaine his poore wife, &c. I must confesse. I suppose there will not be any so vnwise, as to thinke, that to vse a word, that is metaphorically taken in all Countries and languages vpon the like occasion, and merrily to expresse it, should be blameworthy in mee, for what is more commonly in vse, then to say, one, being cast in prison by his aduersaries that are implacable, that he is marryed to the place and jaylour. If any do not like of the maner of expression, let him goe learne his gramme to suck, and not mee to speake, for that matter. for sure I am, such a fellow neuer came where good literature and the liberall arts dwelt, that will take away from any scolar the liberty of a metaphor, or make it an offence in one, when it is a vertue in another: but for that. I thinke it was not yours, but an others exception, & therefore I will say no more of it.

For the capitall and one of the grand ones and your last, to speake a little of that, and so I will conclude. You tell mee I giue the Prelats unreuerent titles and names, which you thinke they will make scandalum magnatum and censure mee for it. The truth is, the lawes of the Kingdome proclaime them enemies of the King, and all such as they are, and therefore when I haue authority from them for my language, I conceiue it may be tolerated among all such, as honour the King or loue the lawes, which they make a scorne of to my knowledg. But you are mistaken in the businesse, I was censured and lost my eares, the one at London the other at Colchester, long before I thought of my Letany, as the whole Countrey can tell, and therefore I made my Letany for deliuerance from them and their cruelty: and in that I call a Spade a Spade and euery thing as it deserues, and so much the rather because as soone as my apology was arriued NEWCOMIN the PREIST reported in the country, that it should cost mee my eares: and the one I should lose in Colchester, and the other at London, and something more was added of other punishments, when notwithstanding, I had made onely a relation of the Prelats proceedings against me in the high commission court, of which there were a thousand witnesses. And what that Preist reports that ordinarily hapens: for he commonly speaketh nothing which commeth not from the Prelats mouthes: and that they say, they know well, they haue power enough to bring it to passe. When I was first hoisted vp into the high Commission Court, by that learned Rector and that the pursuivant was gone

downe to ransack my Study, and take away my papers, of all which proceedings I being absent, was ignorant: he then reported that I should be fined a thousand pounds, which came to passe: and whatsoever besides he had foretold, all that was executed vpon mee, as if he himselfe had giuen the verdict, and this that I now relate, is notoriously knowne to the whole country.

And as he then did giue sentence vpon mee before iudgment in their owne Court, so hath he now done in the starchamber; it seemeth that all Courts are theirs and that all the NOBILITY AND PEERES OF THE KINGDOME are bound to put in execution what euery prophane Preist out of insolency will haue, and others out of cruelty enioyne them to do, vpon otherwise incurring their displeasure: and of this cruelty I haue heard not once; So that, so many informations out of the Countrey of this censure against mee, maketh mee dayly expect the extremity: all which proceedeth from the tyranny of the Prelats who indeed thirst after the ruine of all them they loue not and those that truly feare the Lord, and this dayly experience teacheth vs. Now I say, when they fight not against men onely, but God himselfe, as I haue shewed sufficiently; and when they trample vpon the Prerogative royall, (pretend what they will) and the lawes of the Kingdome, which they are bound to obey and defend as well as my self being subiects: it is the duty of all good subiects to lay open the wickednes and vngatitude of such men, by the most fittest termes, they know how to expresse it. Wee see the scripture is full of expressions of this kind, (malice and hatred to their persons being layd aside, which I harbor not in my heart against them:.) I thinke it my duty to set forth their malicious ploss, the best way I can: for to such a high is their malice come, that speake them faire or speake then fowle: nay let them but thinke you speake to them, though you meddle not with them, it shall ruine you. Neither are they content with their owne power in destroying of poore men, which no Court hath in a greater measure, or euer had, that I remember: but they call for all aide still of the Nobility and of the Kings maiestie himselfe, to help them in their dayly oppressings of poore men; as if any of them resisted at any time their authority: or as if they of themselves without any other help could not ruine all the honest men they brand with the name of Puritans in the Kingdome, and trample vpon them at pleasure: when the whole realme seeth and feeleth dayly their tyranny ouer their brethren, which they groane most grievously vnder: and vnder the which they haue no way to releiue themselves but by appealing to Cesar the Kings most excellent Maiesty, which was all the refuge of poore Christians and all distressed subiects in all nations and ages, yea vnder heathen Emperors, and that now is all

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the hope, of releife they at this day do enioy, which if it fayle them, they cannot expect from the Prelats, any other but a life far worse then death: for I haue credibly been informed, that they dayly labour to incense his gracious Maiesty against such as complayne of their exorbitant domineering ouer them, and would make the whole State beleue that they are weary of their liues, and the onely persecuted men: & now liue though they liue in all honour and pompe, and onely forsooth, because there are some vnder others names, and others, without names, set downe the greiuanes of Ministers & people, which maner of complayning, I could wish were subscribed euer vnto, with the hand of the authors, for that I thinke more becometh men, whatsoeuer the issue be: for they must dye one day, and to dye for the honour of God, the King, their Religion and country, or to suffer any thing for either of them it was euer thought honourable, and I call God to witnes, the onely loue and honour of these hath made mee abandon all loue to my self and mine, in comparison, and made mee lye downe in dust and ashes, whereas, if I could haue temporised, I might haue enioyed no small portion in things of this life. But I say, I would earnestly wish, that the oppressed would shew his Maiesty indeed by name and by the effects, that they groane under a mighty and vsupportable bondage vnder the Prelats, not knowing which way euer to haue releife, but by his gracious assistance. And truely, if men would goe playnly & simply to worke, to iustify vnto the Prelats faces, the things they accuse them of, (as I euer will) if it did themselves no good, it would witnes to all posterity, that there were some willing, to abdicate all for the honour of God and the good of the Country and Religion. And who knoweth but as Benedad said of the Kings of Israel and Iuda, that they were mercifull, and therefore they might by humble entreaty find fauour, so our Christian Kings succeeding them and the best of them in faith and goodnes, and being more mercifull: who knowes I say but humble suitors may happily find fauour at their princely hands at last, and that, they truely being informed of the calamities their poore subjects linke vnder, would send them speedy releif especially when they consider their owne place, and the end of their being, that King and Princes are appointed by God himself to be nursing fathers and nursing mothers of his people: and therefore they haue their titles of gracious Princes, and Sauours of their people: for Kings are Gods vicegerents, to doe that which otherwise he might doe himself, which is to releiue the oppressed and deliuer them from the mighty and help them against their enemies, and were wont to sit in the gates to receiue their complaynts, and this is the doctrine that God teachers Princes, the practice of which in common wealths, is far better then Machiauels: and brings more security euer to their crownes and dignities. And

those that teach Kings and Princes contrary vnto that, that God himself hath taught them, are but sucking Politicians, (whatsoeuer the world esteemes of them) and haue been euer fatall to all Empires, as if you looke into histories you shall finde. If God himself hath said that for oppressions and cruelties a land shall be made desolate, and giues in charge to Kings and Princes for their owne preservation and the common good to remoue those that oppress the people and cause them to sin: if Machiauell and his disciples shall say the contrary, that Kings must fauour such as seeme to advance Princely dignity, by what meanes soeuer it be, and by so much the more that the commons complaines against them, and that Kings are not tyed to any Lawes but by their absolute authority and prerogative may doe what they will, I will affirme it vnto the death, it is damnable doctrine, and the teachers of it ought to be put out of office at least, be they Bishops, Preists, or Deacons.

But concerning such men, heare what the learnedst King that euer was, (King IAMES I meane) said in his speech to the Lords and commons at whitehall March 21. 1609. who had more policy in the paring of his nayles, then all the Grolish Politicians that are now extant in the whole body of them, yet he said, *that those that perswade Kings to doe contrary vnto their lawes, are vipers and pests, both against them and the common-wealth.* And these are the words of a mighty, learned and prudent King, & this doctrine I haue receiued from him. And if it would please his Highnes our renowned King whom God long preserve, well to consider what his father says: his Majesty would better Perceiue the truth of his speech for in y he spake not onely like a King of wise dome: but like an oracle fro heauen. And indeed Monarchies haue euer been preferred before all populer gouernments, because there is one euer ready to whom y subjects in all their pressures by y mighty, may haue recourse and from whom releife, and whom to appeale to. So that they shall not need then allwayes to wayte for publick meetings, for the redressing of greiuanes: For this is a part of Kingly art, to cure these diseases of state in time and *obstare principiis miseriarum populi*, and the violation of their lawes, for if the people be deprived of the benefit of the law and the appeale to the King that great comfort and releife, they will in time be made a prey to the cruelty of euery oppressor, and their liues become intolerable to them: especially when it shall be thought a State policy, that he that hath the best faculty of tyrannising and oppressing the King subjects, shall bee esteemed the most seruiceable member in a common-wealth & the greatest Statist. And this is policy from hell, the authors of which the Lord himself will confound, if they repent not. But in the meane time, in seeking for releif and ease vnder oppression; though it be in the diseases of the common-wealth, as it is in the bodies of

of men, the speedier remedy to them is euer the best: for the longer they continue the more dangerous they are: yet as the patient submits himself to the Physitian for the time of the Cure: So much more ought the subject to leaue the Cure to Kings best opportunityes, as the onely Physitians of Kingdomes, and who as they are called Gods, so many times imitate him in long suffering conuiuing at and patient enduring the insolent and domineering oppressors, and such as trample not onely vpon the people, but their owne lawes, yea vpon their crownes and dignity, and yet seeme in the meane time, to be their faithfullest seruants, and those that stand most of all for the advancement of their honour and glory, as those cursed enemies of God did in the 66 of Isaiah 5. *Let the Lord be glorified* say they, when they persecuted and oppressed his seruants, hated them and cast them out: So say these sycophants, *Let the Kings honour be mainteyned*, when they meane nothing lesse. All which things Kings many times know very well and them to be mere hypocrites, and to doe all they doe for their owne bale ends: and therefore in their fittest opportunities purge the Church and State of them. And as Kings are Gods in respect of health safety, gouernment and wisdom: So they are likewise in respect of invocation onely to be sought to and called vpon of their subjects in all times of the calamities of oppression next after God himself: we are not to goe in our troubles and oppressions, to wizards of State the Kings enemies that bewitch men with presents, or rebels, or take indirect courses of insurrections and tumultuation; this is a remedy worse then the disease, and more displeasing to God, and dishonorable to the subject: and deserues a greater yoke of seruitude: but we must continue our humble petitions to the King and tell his Majesty how the matter stands. We must be like the importunate widow, and although we meet with many discouragements, as those that came unto Christ did, yet we may not surcease and be weary or droue back; for Kings are Gods and are exorable full of pity & compassion, and neuer send away their subjects without comfort that with lowly importunity sollicit them, and this is the duty of all good subjects and such as will approue their wayes before God and men, in the number of which I shall desire euer to liue and die, being though but poore, as rich in loyalty, as any subject in the Kings three dominions.

But now to shut vp all. Whereas you think many will blame mee for that I vse such coorse expressions towards them: and it will saue of some inward splene and study of reuenge, and may also scandall religion, for they will say, they are all of this Spirit. In answer to that, I protest in the presence of allmighty God, that I am so farre from either rancour and hatred toward them, for all the wrong they haue done mee, as I neuer thinke of any euill towards them, because I referre

my cause to God and vengeance to him and cast my self vpon his providence in a more speciall maner, chiefly at this time when I haue none other to depend vpon: I being made odious amongst all men and hateful to them, that neuer saw mee. But this I confidently confesse vnto you, that I know more of the wicked plots of the Prelats then any Subject that is a Protestant with in the Kings dominions, and you would say there were reason for it, if you knew all. And before I haue done with them, I will make the wickednes not onely of our Prelats, but of all the Prelats in the whole world knowne vnto all Christians Princes and to all their Subjects, who to speake the truth are all infinitely abused by them; not onely for the trampling vnder their feet all the secular Peeres vnder them and the Nobility and flower of all Kingdomes where they dwell; and the subiugating of their Commons, but in fine, in regard of the danger of hauing their necks brought vnder a greater yoke of bondage then euer it formerly was; all which I will make appeare vnto all Christian Princes and vnto all men as clearly as the Sun shines at Noone day. The mystery indeed that they are a working is carryed closely, so that Kings and Nobles do not see it: for they all buzze Nobles and Princes in the eare, that those that are enemies to the Hierarchy, they indeed would dethrone Kings and haue no gouernment and they would slight the nobility and dignities and ouerthrow order and states: and then they tell a thousand storyes to them all to incense the King and Nobles against that poore company of men that more honour dignities, and powers in a Kingdome then euer any prelat did as shall be euidently proued in my *ANATOMY of the PRELATS which I dedicate vnto all Christian Princes and Common-wealths*; for it concernes them all; but especially all such as make profession of the reformed religion. I dare say by that time you and all men shall haue read that booke, you will see into the mystery of their iniquity so clearely, that you will affirme there are no names bad enough for them or sufficient to expresse the wickednes and treachery of those empostors. Our Prelats writ books sometime against the Pope and call him the grand Imposter: but the truth is, the Papists say that all such Bishops are knaues: and that if the Pope be an Impostor they are greater: for they are all Pops, and thus much I haue often heard them speake: and that were it not, for the hindering of the Catholick cause and the vniuersall Monarchy, they could make them fly without gunpowder, but they hoped in time they would leaue to write against the Church of Rome. They know one an others kneueries, all which I haue made knowne in the Anatomy of the Prelats which is in the hands of some speciall freinds. The printing of which I haue reserued till my censure in the starre-chamber, because I desire to doe things methodically and vpon mature deliberation,

beration, and in such sort that all Christendome may haue the greater cause to looke into businesses that so highly concerne their well being. You know I haue been a traueiler, and liued many yeares abroad and in the most flourishing vniuersities of Europe and in many Courts of great Princes; and haue been imployed in matters of state and that often: and in all these places where I euer liued, I carryed my self as a Christian, and had the repute of them all, for an honest man, and haue the publicke testimonies of all places where I dwell, both for my honesty and learning: and my bonds are famous now at Rome it self, to my knowledg, and in all the Christian world.

And all men that know any thing know also that I suffer not as an euill doer: & they stand all in wonderfull expectation what will be the issue of this business: for it astonisheth them to see that I should be put in prison for writing a booke against the Pope, in defence of Regality, and because it had nothing but scripture in it. Now in this expectation of theirs, I heare the Prelats are plotting new mischiefe against mee, and haue desired power and greater assistance from the King for the prosecuting of mee more seuerely yet, as if they had not enough before, and withall that the Nobility joyne with them for the censuring of mee in the star-chamber for the cutting of my eares and worse: but I hope his Maiestie and the honorable Lords will more seriously looke into the business, which if they doe, I am confident they shall neuer find mee a delinquent, but to haue deserved better from King and state then any Prelat in England euer did or can doe. But by the way. Let mee tell you thus much that whatsoeuer the Prelates pretend of seruice and lone to the King and Nobles, they will in the conclusion deale with them as Polyphemus dealt with Vlisses & his soldiers when he had got them in Antro: first sayes Vlisses, I will deuoure these (meaning the common soldiers) and after I will come to thee.

And euen so the Prelats, when they haue deuoured the commons, and then they stile by the name of Puritans, they will also deuoure those graet vlisses and Heroes, and this is as true as the Sun shines at none day. They haue made prety beginnings of that good worke already if men could see it, and they and their creatures haue the breeding of all their children, and the tutoring of them at home and abroad; and all their whole endeaour is, that the Lords and Peeres of the kingdome may be acquainted with no solid learning and that which concernes either Religion or Government: but that they may haue some complementall way of Courtship for entertainment, and be fit for pleasure onely; and this say the Prelats is enough for Lords: so that if any of the Lords creepe into the knowledg either of reli-

gion or of states matters, it is through their owne ingenuity and industry, and sore against the Prelats liking. And hence it is, that such misery at this day is in this kingdome, that there is not one of forty of the Lords that vnderstandeth to the purpose an ordinary Latin author, which is but the bark of learning, so that by this meanes they are deprived of an excellent way of instruction, and all this not through their owne default, who otherwise are as witty and ingenious as any men, but through their tutors, and that indeed is their onely study to keepe Princes and Nobles ignorant, and take them vp with pleasure, that they may get the gouernment into their owne hands and be thought onely fit to manage state affayres, to the infinit dishonour of the Nobility, yea Kings themselues, who if they would but set themselves a litle to their studies, and looke into matters of Religion and state, they would find little need of such cartles as Prelats are either in Church or state, or if their were they would send them home to preach as Ministers should, nay they would command them to follow that calling of preaching and leaue state affayres to them. King James in his Apology to Christian Princes sayes that Churchmen meddling with state affayres are the frogs that came out of the bottomlesse pit, that corrupt and spoyle all things. And truly till the Kings and Princes of the earth shall dismisse that crew from their Courts or send them about their owne callings, they can neuer promise vnto themselves their Crownes and dignities any enduring security, all which things I will make so euidently appeare in my Anatomy of the Prelats, as there is neuer Boy of eight yeares old but shall see it: and I hope by that good work to doe such seruice and so good an office to all Christian Kings and to all Common wealths, to the whole Church of God, and to the generations of men, that loue peace and sincerity, as the very memory of mee the miserablest now of creatures shall be gratefull to all posterity to the worlds end. But this shall be referued till the sentence of the star-chamber is passed. For I desire to print the whole passages of that Court against mee, as I haue done of the high Comission, that all the world may see how little I haue deserved such censures as I haue and shall vndergoe, and how well I haue merited both from Church and state: and when the Censure of the starre-chamber against me shall come out, with the Anatomy of the Prelats, you & all men will then see whether the Prelats are not braue statesmen or no. But that I may not wrong any mā, I must intreat your fauour in one thing, I know you are an eminent man, & haue many freinds in Court, I shall therefore desire of You this kindnes, that whatsoeuer speeches either the kings Attorney or Sollicitor or any other shall make in my absence against mee, that it may be taken in short hand and

OF IOHN BASTWICK, DOCTOR OF PHISICK.

and sent mee forth with, what I may translate it into Latin as it commeth, with my answer to it and replication, so that I may haue Bill and answer and all things ready for the presse, at the day of my Censure: and that at that day, there may likewise be as many, as possible can gather speeches that may take their declamations from their mouthes feuerally, for I resolue to translate them all into Latine, and to coment vpon them, what Lords soeuer they be. And I doubt not, but to make it the famousest story that euer was agitated in any Court of iudicature, since Paul appeared before Nero. But it is time now to draw to an end. I heare that the Attorney vni-

uerfall with the Kings Sollicitor are now a coming to examine mee, and intend speedily to haue my eares. I am onely sory I haue no more eares, nor liues to lose for the honour of God, my King and Religion: but what should I greiue that I haue no more liues and eares to lose: I know God accepteth of the least things so they be insyn- cerity offered vnto him: to whose gracious perferuation I commend you, and thinke this for the present sufficient to haue answered to your exceptions against my Letany and for the auoyding of others misinterpretings of my honest intentions. Fare you well.

Your for euer in Limbo Patrum.

IOHN BASTWICK,

~~Here ends the second part of my Letany the other~~
SIX are to Follow.